

THE MISSIONARY HERALD.

VOL. LXXVII.—DECEMBER, 1881.—No. XII.

LONG before these pages reach our readers, they will have seen in the secular and religious newspapers full accounts of the meeting of the Board at St. Louis. The minutes of the meeting, with some of the papers there presented, are given in this number. It was a conviction at the time, now confirmed by numerous reports received from many who were in attendance, that the meeting was one of marked spiritual power. All the arrangements at St. Louis conspired to favor the comfort of the guests, and the exercises, from the impressive sermon on Tuesday evening to the felicitous closing address on Friday noon, were on an elevated plane of Christian thought and feeling. While it was good to see and hear from some of the veteran attendants at these annual meetings, like Drs. Post, Sturtevant, Chapin, Thompson, Chickering, and others, it was noticeable that new men are coming to the front upon whose hearts the Lord is placing a burden for the world's redemption. The devotional services were characterized by an unusual fervor and tenderness, while the prayer meetings, introduced into the midst of each forenoon session, constituted a new and delightful feature, and were most profitable in keeping the assembly near to the source of power in the missionary work. The paper from Secretary Clark, on "Our Great Trust," and the admirable presentation, by Prof. Judson Smith, of the claims of China, gave large direction to the thought of the meeting. The missionaries present contributed greatly to the interest by their effective utterances. The time devoted to free discussion was occupied by spirited addresses. The only regret felt during the sessions was that more of the pastors, from the West and from the East, were not present to enjoy them and be uplifted by them. Yet we look for a large and permanent increase in missionary interest both East and West, as a result of this meeting held, as Dr. Goodell aptly said, "on the Japan and Micronesia side of the Mississippi."

THE last steamer from the Sandwich Islands brings very gratifying tidings of the continuance of the special religious interest at Honolulu, and at other points on the Islands. Mr. Hallenbeck, a brief account of whose labors was given in a letter from Dr. Hyde, in the last *Herald*, has visited Hilo, Kohala, and other towns, with good results, but has now been obliged to return to California. The natives as well as the foreigners seem to have been deeply moved. Dr. Damon reports that never during his ministry of forty years has he witnessed sights like those the past few weeks have presented. Scores have been converted and many backsliders reclaimed.

THE success attending the experiment of taking Indian youth to Hampton and Carlisle is a happy proof of the capability of the Indian character. Much is, of course, due to the rare ability and tact of General Armstrong and Captain Pratt, but the results thus far should encourage all who are seeking to promote the welfare of the red men. We trust that these youth will return in due time to labor among their own people, and thus show themselves worthy of the exceptional advantages they have enjoyed.

THE Eighth Annual Meeting of the Woman's Board of the Pacific was held October 5, at Los Angeles, California. The annual report presented at that meeting indicates a vigorous organization, having some fifty auxiliaries or circles connected with it, and raising about \$2,300 the past year. Though separated from us by the breadth of the continent, it is cheering to witness the courage and zeal of these fellow-helpers in the great foreign missionary enterprise.

FINANCIAL STATEMENT, 1881-82. — For the past five years the average donations from the regular contributions of churches, individuals, and Sunday-schools, not including what has been received through the Woman's Boards, has amounted to a little less than \$250,000. Is it too much to expect that this amount will be increased during the present year to not less than \$350,000? This we shall need, if the receipts from our regular sources of income are to increase, in accordance with the recommendation of the report of the Home Department, to \$550,000. Upon the supposition that we may look for about \$200,000 from legacies, miscellaneous sources, and the Woman's Boards, *twenty-five per cent. advance* over the average donations of the past five years will give us about \$512,000. *Forty per cent.* will give us the much needed \$550,000. Let us aim for the forty and be sure and not fall below the twenty-five.

A HAPPY MINISTER, who attended the last annual meeting, writes to the Home Department: "We had a delightful day yesterday. Notice had been given a week before of the collection to be taken for foreign missions. I prepared a sermon and preached it, asking God before writing, while writing, and before delivery, to bless it, and then took the offerings, and they amount to almost double our usual contribution. The people went home happy, and with smiling faces. In the afternoon we had a blessed communion service. It really seemed like sitting in heavenly places, and who can tell whether the gifts of the morning may not have had something to do with the service of the afternoon? We thought to bless others, and lo! God blessed *us*. In the evening I spoke of our home missionary field — the Southwest, New West, and Northwest. The children were specially invited, and we had a grand meeting."

A CARD was passed to the Senior Secretary of the Board, while on the platform at St. Louis, on which was written: "A sea captain, recently in this city, stated that the 'Morning Star' charged exorbitant prices for Bibles and other merchandise." The card was passed on to Mr. Rand, of the Micronesia mission, also on the platform, who wrote back: "The 'Star' charges one third, and sometimes one half less than any of the traders there." Hence these tears. Christian missions so often interfere with the greed and lust of some who follow the sea, that they set afloat the wildest falsehoods concerning the work and the workers.

SEVERAL items of news have reached us from Micronesia. The doctor of a British man-of-war touching at Ponape had strongly advised Mr. Logan to leave Ponape at once. He had accordingly gone, with Mrs. Logan, to Auckland, New Zealand, by an English schooner, in the hope of recruiting there. A letter received from him, dated Auckland, October 10, brings an encouraging report of his health, giving good ground for anticipating speedy recovery. The departure of Mr. and Mrs. Logan from Ponape leaves Mr. Doane alone at that island. The Hawaiian labor-ship, the "Storm-bird," was totally wrecked on Jaluij reef, August 1, but no lives were lost. The "Morning Star" was at Apemama, August 25. Mrs. Snow and Miss Cathcart were well, the former having remained at Apaiang while the "Star" made her trip through the Gilbert Islands. Mr. Walkup, of Apaiang, reports that more than half of the new edition of the New Testament, brought by the "Star," had been sold, and about as many copies of the new hymn book. News had been received that the pagans on Tarawa were still at war.

THOUGH many pages have been added to this issue of the *Herald*, the matters of interest connected with the Annual Meeting have altogether crowded out the "Notes from the Wide Field." The letters from our own missions, however, give a view of a very wide field.

THE sum of \$122.30 collected itself in connection with the communion service of the Board at St. Louis. It has not been customary to take a collection at these services, but on this occasion, as the service was about to close, it was felt that something had been omitted and the boxes were set in motion. It is a pleasant illustration of the power of habit in giving. The sum collected will be sent, as then proposed, to some of the poor saints. Recent tidings from Cesarea, Turkey, indicate a famine which will render this gift most timely.

OWING to some difficulties at Guadalajara, Mexico, a second church has been organized, and a native pastor and deacons have been duly installed. Rev. Mr. Watkins has resigned his connection with the Board, and is expected to leave at the close of the present year.

VERY touching incidents are often reported at the office of the Treasurer of the Board, showing how the Lord brings his children into loving sympathy with himself in his work of redeeming men. He moves on the hearts of the rich as well as the poor: of the young as well as the old. It means a great deal when a merchant comes with a thousand dollars and says: "I want no one to know where it comes from." It means just as much to the giving soul, when a little lad sends one dollar which "he had earned for the Foreign Missionary Society by raising potatoes." A few days ago the Board received a precious legacy, precious not for its size but because it was freighted with the love and prayers of a bright young soul. It amounted to six dollars and came from a youth, the leader of his class in one of our foremost academies, who, when called to face death, asked that these six dollars, his whole property, which he had himself earned by a little labor, should be given, as soon as he was gone, to carry the gospel to the heathen.

THE "English movement" in Central Turkey, to which reference was made in the September *Herald*, is exciting much attention in England, and has led to correspondence and an interview between Dr. Trowbridge and the Archbishop of Canterbury. Canon Tristram's report to the archbishop concerning his tour through the regions where our missionaries have labored so long has been published. The Canon affirms that there is a widespread movement in favor of the English Church, with its ritual. He says that "in towns and villages alike there is a harvest ripe for us to reap, which we have not sown." No one can question the assertion, that whatever harvest the promoters of this new movement may reap they did not do the sowing for it. It is a significant fact, that of the long list of cities and villages mentioned by the Canon where he had found adherents, every one is a station or out-station of our mission. To be sure, the Canon singles out Albustan, of which he says, "It is to be noted that here there is no American mission or native Protestant pastor." But if he had examined further he would have found that Albustan, like all the other places he names, has a Protestant church under the care of our Board. That church had a membership last year of thirty-three, with a Sabbath-school numbering one hundred and twenty, the licensed preacher in charge receiving one half of his support from our Board, while the native church raised for Christian purposes and in the maintenance of the school not far from \$135. The harvest which Canon Tristram reports as ready for gathering is, without exception, on fields which have been for some years cultivated by missionaries of our Board.

OUR country has no more loyal citizens than are to be found among those who have made themselves exiles for Christ's sake. Letters now coming to these rooms from our mission fields are full of touching utterances concerning the death of President Garfield, showing how warmly the hearts of our brethren abroad beat for the land of their birth in the great loss she has sustained. The sympathy expressed by these missionaries in far-off lands is as affecting to us as that expressed by crowned heads.

THIS is a specially favorable time of the year for our friends to give their help towards securing a wider reading of the *Herald*. An able committee at St. Louis reported that its circulation ought to be increased five hundred per cent., at the same time suggesting that much responsibility in this matter rests upon the pastors. We appreciate the reluctance of these pastors, to even seem to use their office as an advertising agency, but they must remember that this is not an enterprise for private profit, but one that bears directly on the spiritual welfare of their own people as well as on the progress of Christ's kingdom throughout the world. What if the pastors should try to secure for the coming year a much smaller increase than that recommended by the committee at St. Louis, making it, say, fifty per cent. Can any one doubt that the work both at home and abroad would be greatly helped thereby?

THE FIRST TWO MONTHS.—For the first two months of the financial year, receipts from donations aggregate \$28,373.49, a falling off of about \$1,000 from the amount received from the same sources last year. Legacies have made a gain of about \$14,000.

DOUBTLESS some Honorary Members of the Board were present at St. Louis, who did not send in their names for record. Of the one hundred and eleven male members who reported themselves, seventy-two were from the West, including Ohio, and thirty-eight were from the East.

THE Christian world is moving upon China. It now appears that while our own Board was debating which of three provinces of China we should enter next, Shan-se, Shen-se, or Sze-chuen, the American Methodist Board of Missions was planning an advance in the same Empire, and had selected Sze-chuen for its field. The first information received at the rooms of this intention comes from our missionary whom it had been decided to send to the province of Shan-se, and who met on board the steamer for Shanghai two Methodist clergymen, Rev. N. L. Wheeler, D. D., and Rev. S. Lewis, with their wives, on their way to commence their new mission in Sze-chuen. It is a joy to know that such helpers in Christ's work are to coöperate in an advance in China. Yet what are these among so many!

WE are glad to announce that *The Ely Volume: or the Contributions of our Foreign Missions to Science and Human Well-Being*, is now in the press and will be ready in a few days. It will be remembered that the late Hon. Alfred B. Ely, of Newton, made provision for the preparation of a volume which should set forth what had been accomplished by our missionaries during the last fifty years in increasing the store of human knowledge, and in furthering the welfare of mankind aside from the directly religious results attained. He was moved to do this because he felt that the services of our missionaries to geography, science, and literature were greatly underestimated. The work, as planned by Mr. Ely, has been in hand some years, and the final preparation of the volume was entrusted to Rev. Dr. Thomas Laurie, of Providence, one admirably fitted for the task, both by his scholarly qualities and his special relation to the missionary work. The book will have 532 octavo pages, and the headings of its twenty-two chapters will indicate its scope. Three chapters are devoted to a consideration of the contributions of our missionaries to Geography: and one each to Geology, Meteorology, Natural Science, Archeology, Cabinets and Cuneiform Inscriptions, Philology, Ethnography, General Literature, Periodical Literature, Music, Bible Translation, Religious Beliefs, History, Education, Medical Science, Commerce and Arts, Wines of the Bible, National Regeneration, and Philanthropy. Added to this is an appendix of nearly forty pages giving a list of the publications of our missions. The volume contains a large number of illustrations which will add much to its interest and value. The work will prove a storehouse of facts and illustrations of great service to pastors, and all friends of missions. We are persuaded that many who regard themselves well informed in reference to missions, to say nothing of a still larger number of persons who have thought little and perhaps cared less about them, will be greatly surprised at this recital of incidental results connected with the work of Christian laborers in foreign lands. Perhaps some who cannot help valuing these indirect and somewhat secular advantages growing out of missionary enterprises, will learn to appreciate as they should their religious worth. The volume will be published by this Board and will be found at the bookstores.

ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-second Annual Meeting in Pilgrim Church, St. Louis, Missouri, Tuesday, October 18, 1881, at three o'clock in the afternoon. The following Corporate and Honorary Members were reported as present:—

CORPORATE MEMBERS.

New Hampshire.

Josiah G. Davis, D. D., Amherst.

Vermont.

James Gibson Johnson, D. D., Rutland.

Massachusetts.

Augustus C. Thompson, D. D., Boston.
John W. Chickering, D. D., Wakefield.
Hon. Alpheus Hardy, Boston.
N. G. Clark, D. D., Boston.
Langdon S. Ward, Esq., Boston.
John O. Means, D. D., Boston.
Edmund K. Alden, D. D., Boston.
Daniel L. Furber, D. D., Newton Center.
Arthur W. Tufts, Esq., Boston (Highlands).
Charles C. Burr, Esq., Auburndale.
Rev. Henry A. Stimson, Worcester.
Hon. Thomas J. Borden, Fall River.
Rev. Elnathan E. Strong, Auburndale.
John L. Withrow, D. D., Boston.

Connecticut.

Hon. Samuel Miller, New Haven.
William Thompson, D. D., Hartford.
Rev. Joseph W. Backus, Rockville.

New York.

Hiram C. Haydn, D. D., New York City.

Ohio.

Israel W. Andrews, D. D., Marietta.
Theron H. Hawks, D. D., Marietta.
Robert G. Hutchins, D. D., Columbus.

Indiana.

Nathaniel A. Hyde, D. D., Indianapolis.

Illinois.

Julian M. Sturtevant, D. D., Jacksonville.
Simon J. Humphrey, D. D., Chicago.
Charles H. Bull, Esq., Quincy.
Charles H. Case, Esq., Chicago.
Franklin W. Fisk, D. D., Chicago.
J. K. Scarborough, Esq., Payson.

Michigan.

Rev. Moses Smith, Detroit.

Wisconsin.

Aaron L. Chapin, D. D., Beloit.
Hon. Samuel D. Hastings, Madison.

Minnesota.

James W. Strong, D. D., Northfield.

Iowa.

Hon. John G. Foote, Burlington.

Missouri.

Truman M. Post, D. D., St. Louis.
Constans L. Goodell, D. D., St. Louis.

Colorado.

L. Henry Cobb, D. D., Denver.

MALE HONORARY MEMBERS.

Maine.

J. G. Clark, Bangor.
I. P. Warren, D. D., Portland.
Barnabas Freeman, Yarmouth.

New Hampshire.

Gyles Merrill, Atkinson Depot.
Rev. S. Norton, Bethlehem.
Rev. C. E. Harrington, Concord.
Rev. C. C. Carpenter, Mt. Vernon.
Rev. George Dustan, Peterborough.

Massachusetts.

Rev. Calvin Cutler, Auburndale.
Rev. J. D. Kingsbury, Bradford.
Rev. William H. Davis, Beverly.
James S. Stone, Esq., Boston.
Rev. F. A. Warfield, Boston.
Rev. Horace D. Walker, Bridgewater.
Edward I. Thomas, Esq., Brookline.
Rev. C. M. Southgate, Dedham.
Rev. A. I. Dutton, East Longmeadow.
Rev. E. C. Ewing, Enfield.
Rev. L. R. Eastman, Jr., Framingham.
M. H. Merriam, Lexington.
Rev. Edward G. Porter, Lexington.
Rev. John H. Williams, Marblehead.
Rev. O. S. Dean, Milford.
Rev. Bernard Paine, Sandwich.
D. Merriman, D. D., Worcester.

Rhode Island.

J. G. Parkhurst, Providence.
A. J. F. Behrends, D. D., Providence.

Connecticut.

Rev. Joel S. Ives, East Hampton.
Edwin Talcott, Ellington.
Rev. Joseph H. Twichell, Hartford.
Rev. Azel W. Hazen, Middletown.
Rev. A. C. Denison, Middlefield.
Rev. Edwin Leonard, Morris.
Lewis A. Hyde, Norwich.
Rev. S. M. Freeland, Thomaston.
Rev. E. P. Hammond, Vernon.
Rev. George P. Hyde, Yantic.

New York.

E. W. Gilman, D. D., New York.
Rev. J. J. St. John, Panama.
Rev. W. P. Barker, South Wales.

Ohio.

Rev. S. W. Meek, Bellevue.
Rev. C. H. Daniels, Cincinnati.
Rev. F. S. Fitch, Cincinnati.
Rev. S. S. Potter, Cincinnati.
J. E. Twitchell, D. D., Cleveland.
Prof. W. G. Ballantine, Oberlin.
Rev. James Brand, Oberlin.
Rev. S. H. Lee, Oberlin.
Judson Smith, D. D., Oberlin.
Rev. J. A. McKinstry, Richfield.
Rev. W. H. Warren, Springfield.
Rev. A. H. Post, Twinsburgh.

Illinois.

D. Dimond, D. D., Brighton.
Rev. E. N. Andrews, Chicago.
L. H. Boutelle, Chicago.
Rev. H. L. Hammond, Chicago.
Arthur Little, D. D., Chicago.
James W. Porter, Chicago.
Rev. E. F. Williams, Chicago.
James C. Fairbanks, Concord.
Rev. J. S. Joralmom, Fair View.
Rev. Lyman Marshall, Greenfield.
Flavel Bascom, D. D., Hinsdale.
Rev. Henry E. Butler, Jacksonville.
D. W. Fairbanks, Jacksonville.
Lyman F. Joy, Jacksonville.
Rev. W. A. Nichols, Lake Forest.
Rev. R. L. McCord, New Windsor.
Rev. E. D. Eaton, Oak Park.
Rev. H. M. Tupper, Ontario.
H. F. Scarborough, Payson.
Rev. S. A. Wallace, Payson.
Rev. W. W. Rose, Pittsfield.
Rev. Samuel T. Kidder, Winnetka.

Indiana.

Amzi W. Freeman, Aurora.
Rev. J. M. Seymour, Fort Wayne.
Charles Hutchinson, D. D., New Albany.

Iowa.

Rev. Cyrus Hamlin, Council Bluffs.
Rev. J. G. Merrill, Davenport.
Rev. A. L. Frisbie, Des Moines.
Rev. James E. Snowden, Oskaloosa.
Rev. John Allender, Red Oak.
Rev. John Todd, Tabor.

Arkansas.

Rev. P. B. West, Rogers.

Kansas.

Rev. I. N. Locke, Gould.

Nebraska.

Rev. S. C. Dean, Steele City.

Michigan.

A. T. Pierson, D. D., Detroit.
Rev. T. G. Colton, Hudson.
Rev. L. Smith Hobart, Union City.

Minnesota.

Rev. J. B. Barnes, Owatonna.
Rev. J. R. Fairbank, Spring Valley.

Wisconsin.

Rev. E. C. Barnard, Kenosha.
E. Corwin, D. D., Racine.

Kentucky.

Rev. Samuel L. Loomis, Newport.

Missouri.

Rev. J. W. Blosser, Bevier.
Rev. Elihu Loomis, Bonne Terre.
J. Smith, Ironton.
Rev. Henry Hopkins, Kansas City.
Rev. J. V. Willis, Laclede.
Rev. Rufus Patch, Lathrop.
Lucius A. Hunt, Lesterville.
Rev. Oliver Brown, Springfield.
Rev. Charles E. Harwood, Springfield.
Rev. James McLean, Pierce City.
S. M. Edgell, St. Louis.
T. W. Hoyt, St. Louis.
D. S. Jocelyn, St. Louis.
Rev. John Leighton, St. Louis.
Rev. Thomas Marshall, St. Louis.
Rev. M. Rhodes, St. Louis.
Rev. J. Addison Whitaker, St. Louis.

West Virginia.

Lyman Whiting, D. D., Charleston.

California.

Rev. C. M. Blake, San Francisco.
Rev. Walter Frear.

Foreign Lands.

George Washburn, D. D., Constantinople.

MISSIONARIES PRESENT.

H. Blodgett, D. D., and wife, China.
Rev. C. W. Park, Bombay, India.
D. Crosby Greene, D. D., and wife, Japan.
Rev. George C. Reynolds, M. D., Eastern Turkey.

Rev. H. A. Schaffler, Austria.
Rev. O. H. Gulick and wife, Japan.
Rev. J. Henry House, Bulgaria.
Rev. J. F. Smith, Western Turkey.
Rev. J. T. Noyes and wife, Madura.
Rev. M. P. Parmelee, M. D., Eastern Turkey.
Rev. A. L. Riggs, Dakota.
Rev. J. E. Walker and wife, Foochow.
Rev. A. A. Sturges and wife, Micronesia.
Miss M. E. Pinkerton, Natal, Africa.
Mr. F. E. Rand and wife, Micronesia.
Rev. A. S. Houston (under appointment).
Miss E. M. Danskin (under appointment).
Rev. M. A. Crawford (under appointment).
Miss Hattie J. Sturgis (under appointment).

In the absence of the President and Vice-president, Rev. Dr. A. C. Thompson, of Boston, the oldest corporate member present, called the meeting to order, in accordance with the rules of the Board, and on motion, a ballot was had for a "presiding officer for this occasion." Twenty-one ballots were cast, all for Hon. Alpheus Hardy of Boston, and he was declared unanimously chosen.

Mr. Hardy, with brief remarks, took the chair. The Board united in singing, a portion of Holy Scripture was read, and Rev. Dr. Withrow, of Boston, led in prayer.

Rev. Henry A. Stimson, of Worcester, Mass., was chosen Assistant Recording Secretary.

The material portion of the Minutes of the last Annual Meeting were read by the Recording Secretary.

The President appointed the following committees:—

Committee of Arrangements. Rev. Dr. C. L. Goodell, Charles H. Case, Esq., Rev. Dr. H. C. Haydn, Hon. S. D. Hastings, and Rev. E. E. Strong.

Business Committee. Rev. Dr. I. W. Andrews, Edward I. Thomas, Esq., J. K. Scarborough, Esq., Rev. E. F. Williams, and Lewis A. Hyde, Esq.

Committee on Nominations. Rev. Dr. J. E. Twitchell, Rev. Dr. S. J. Humphrey, J. M. Haven, Esq., Rev. Dr. J. H. Harwood, and Rev. J. G. Merrill.

Secretary Alden read an abstract of the Prudential Committee's Report on the Home Department; Rev. Dr. Flavel Bascom led in a prayer of thanksgiving.

Rev. Dr. Twitchell, of the Committee on Nominations, nominated the following Committee on the Home Department Report, and they were appointed:—

Rev. Dr. Arthur Little, Rev. Dr. R. G. Hutchins, Rev. J. C. Plumb, Rev. Edward D. Eaton, C. M. Storrs, Esq., A. L. Joslyn, Esq., and John G. Foote, Esq.

Secretary Clark read the Annual Survey of the Missions, after which Rev. Dr. F. W. Fisk led in prayer.

The Treasurer, Langdon S. Ward, Esq., presented his report, with the certificates of the Auditors.

Announcements of meetings were made, and a recess was taken till half-past seven o'clock.

TUESDAY EVENING.

The Annual Sermon was preached by Rev. Dr. A. J. F. Behrends, of Providence, R. I., from the text, Luke xiv. 28-30: "For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build and was not able to finish." Rev. Dr. D. L. Furber, of Massachusetts, assisted in the devotional services.

Announcements of future meetings were made, and the Board adjourned till nine o'clock Wednesday morning.

WEDNESDAY MORNING.

The Board met at the hour designated, Mr. Hardy in the chair, and united in singing; a portion of Scripture was read, and Rev. E. P. Hammond, of Connecticut, led in prayer.

The minutes of yesterday were read and approved. The Recording Secretary also announced that communications excusing themselves for not attending the Annual Meeting at St. Louis had been received from Rev. Drs. Thomas Laurie, J. C. Holbrook, R. Cordley, Ray Palmer, A. F. Beard, H. M. Storrs, J. W. Wellman, Mark Hopkins, William M. Taylor, Geo. F. Magoun, A. B. Robbins, D. T. Fiske, Edwards A. Park, Richard S. Storrs, M. McG. Dana, E. P. Goodwin, Z. Eddy, J. J. Carruthers, G. N. Boardman, G. L. Walker, E. B. Webb, E. C. Smyth, W. S. Smart, John Forsyth, H. S. De Forest, I. E. Dwinell, J. W. Hough, and F. A. Noble; the Hon. S. Wells Williams, S. M. Lane, Horace Fairbanks, Peter Parker, Wm. E. Dodge, Joseph S. Ropes, A. C. Barstow; the Rev. C. R. Palmer, J. L. Jenkins, E. S. Atwood, J. W. Harding, E. N. Packard, Joseph Ward, I. R. Worcester, Burdett Hart; and from S. D. Smith, H. E. Sawyer, J. N. Harris, Z. Styles Ely, W. C. Crump, Ezra Farnsworth, E. W. Blatchford, F. C. Sessions, J. N. Stickney, Samuel Holmes, George L. Weed, and Elbridge Torrey, Esquires.

The report on the West Central African Mission was presented by Secretary Means, after which Rev. Dr. Theron H. Hawks, of Ohio, led in prayer.

Rev. Dr. Twitchell, of the Nominating Committee, reported a list of Committees, and they were appointed as follows:—

Zulu Mission. N. A. Hyde, D. D., Rev. F. A. Warfield, Rev. T. G. Colton, Rev. J. A. McKinstry, J. B. Smith, Esq., E. P. Burgess, Esq., Theron Howard, Esq.

West Central African Mission. Rev. A. L. Frisbie, Rev. J. H. Williams, Rev. J. H. Locke, Rev. C. C. Carpenter, J. G. Clarke, Esq., J. M. Haven, Esq., Hon. Samuel Miller.

European Turkey Mission. I. P. Warren, D. D., Rev. C. M. Southgate, Rev. C. M. Blake, Rev. J. M. Seymour, James C. Fairbanks, Esq., E. W. Schauffler, Esq., J. C. Stearns, Esq.

Western Turkey Mission. Rev. J. G. Johnson, D. D., T. H. Hawks, D. D., Rev. S. M. Freeland, Rev. W. A. Nichols, Rev. J. E. Snowden, John Smith, Gyles Merrill, Esq.

Central and Eastern Turkey Missions. Rev. E. G. Porter, Rev. C. Hamlin, Rev. E. P. Hammond, Rev. O. Brown, C. W. Richardson, Lyman F. Joy, J. C. White.

Maratha Mission. Rev. A. W. Hazen, Rev. S. A. Wallace, Rev. Frank S. Fitch, Rev. A. W. Archibald, D. W. Webster, Abram Whitcomb.

Madura and Ceylon Missions. Rev. Moses Smith, Rev. John Todd, Rev. W. H. Warren, Rev. E. B. Burrows, Charles Hutchinson, D. D., J. G. Parkhurst, D. W. Fairbank.

Foochow and North China Missions. Prof. Judson Smith, D. D., Rev. J. W. Porter, Rev. Burdett Hart, Rev. Walter Frear, Rev. S. C. Dean, Abner F. Williams, C. M. Stone.

Japan Mission. L. H. Boutell, Esq., Rev. Thos. L. Grassie, L. H. Cobb, D. D., Rev. C. H. Daniels, Rev. J. H. Morley, Rev. Isaac C. White, Edwin C. Talcott.

Micronesia Mission. E. Corwin, D. D., Rev. J. B. Fairbank, J. H. Strong, D. D., Rev. S. W. Meek, Edward Studley, Esq., Barnabas Freeman, Esq., Rev. Bernard Paine.

Mexico and Spanish Missions. Rev. Robert West, E. W. Gilman, D. D., Rev. M. A. Crawford, Rev. J. W. Strong, Rev. Lucien H. Frary, Rev. W. J. Feemster, Rev. S. S. Potter.

Austrian Mission. N. J. Morrison, D. D., Lyman Whiting, D. D., Rev. H. M.

Bacon, Hon. Edward L. Cundall, Rev. A. A. Ellsworth, C. S. French, Franklin Whipple.

Dakota Mission. A. L. Chapin, D. D., Daniel Merriman, D. D., Rev. H. E. Butler, Prof. W. G. Ballantine, Rev. George Dustan, Rev. E. Leonard, S. S. Howe.

On Officers. D. L. Furber, D. D., F. Bascom, D. D., A. H. Clapp, D. D., Rev. S. H. Lee, Rev. L. R. Royce, Dexter Richards, Esq., Levi H. Marsh.

On Place and Preacher. J. W. Strong, D. D., Rev. C. W. Clapp, Rev. Lucius R. Eastman, Jr., Rev. W. H. Davis, Rev. E. Loomis, Rev. Benjamin St. John, Hon. Warren Currier.

On the Treasurer's Report. C. F. Gates, Esq., Thomas J. Borden, Esq., Lewis A. Hyde, Esq., Rev. C. E. Harwood, C. H. Bull, Esq., R. P. Forbes, Esq., Eben Webster, Esq.

Rev. H. A. Schauffler, of the Mission to Austria, made an address.

The ordinary course of business was suspended at ten o'clock, and half an hour was spent in special devotional services. Rev. James Brand, of Oberlin, presided, and Rev. Drs. Withrow, Behrends, Chickering, Goodell, Haydn, Pierson, Rev. N. T. Cobleigh, and others participated.

The presiding officer resumed the chair at half-past ten. Secretary Clark presented a paper, entitled *Our Great Trust*. Rev. Dr. J. M. Sturtevant led in prayer.

The President appointed as the Committee on Secretary Clark's paper: Rev. Henry Hopkins, Hon. J. E. Sargent, Rev. John F. Smith, Rev. Dr. J. G. Johnson, Hon. S. G. Mack, Rev. C. M. Southgate, and Lewis A. Hyde, Esq.

Rev. Dr. T. M. Post made an address.

Announcements for future meetings were made, and a recess was taken till two o'clock in the afternoon.

WEDNESDAY AFTERNOON.

The meeting was called to order at the hour named: after singing, Rev. Dr. N. A. Hyde, of Indiana, led in prayer.

Rev. Dr. Judson Smith, of Oberlin, read a paper on *China as a Mission Field*.

Rev. Dr. Henry Blodgett, of North China Mission, made an address. Rev. Dr. A. H. Clapp, of New York, led in prayer.

Rev. Dr. Arthur Little presented the report of the Committee on the Home Department, which was accepted. Brief addresses were also made by Rev. Dr. Little, Rev. Dr. R. G. Hutchins, Rev. N. T. Cobleigh, Rev. A. L. Frisbie, Rev. Dr. Eli Corwin, Rev. E. D. Eaton, Rev. Dr. A. J. F. Behrends, and Rev. Dr. H. C. Haydn.

Rev. Dr. Andrews, of the Business Committee, reported a resolution, and it was unanimously adopted:—

That the thanks of the Board be presented to Rev. Dr. Behrends for his sermon preached last evening, and that a copy be requested for publication.

Announcements of meetings were made and a recess was taken till half-past seven o'clock.

WEDNESDAY EVENING.

The Board assembled at the hour appointed, and united in singing, and prayer, in which Rev. C. E. Harrington, of New Hampshire, led.

Rev. Henry Hopkins, of the Committee on Secretary Clark's paper, presented a report; after addresses by Mr. Hopkins, Rev. John F. Smith, of the Western Turkey Mission, Rev. C. M. Southgate, of Massachusetts, Rev. Dr. J. G. Johnson, of Vermont, and Rev. Dr. Arthur T. Pierson, of Detroit, the report was accepted.

Announcements were made of the services to-morrow, and the Board adjourned to nine o'clock Thursday morning.

THURSDAY MORNING.

The Board met at nine o'clock, a hymn was sung, a portion of Scripture read, and Rev. L. R. Eastman, Jr., of Massachusetts, led in prayer.

The minutes of yesterday were read and approved.

Rev. A. W. Hazen, of the Committee on the Maratha Mission; Rev. Moses Smith, of the Committee on the Madura Mission; Rev. E. G. Porter, of the Committee on the Eastern and Central Turkey Mission; Rev. Dr. N. A. Hyde, of the Committee on the Zulu Mission, presented reports on those missions, recommending the printing of the Prudential Committee's report. These reports were accepted and the recommendations adopted. In connection with the reports, addresses were made by Rev. Jos. T. Noyes, of the Madura Mission, and Rev. M. P. Parmelee, M. D., of the Eastern Turkey Mission.

The ordinary course of business was suspended, and half an hour was spent in special devotional services. Rev. Moses Smith, of Michigan, presided, and Rev. S. M. Freeland, Rev. E. C. Ewing, Rev. F. A. Warfield, Rev. E. P. Hammond, Rev. L. R. Eastman, Jr., Rev. C. M. Blake, and others participated. At 10:35 the President resumed the chair.

Rev. Dr. I. P. Warren, of the Committee on the European Turkey Mission, and Rev. Dr. Judson Smith, of the Committee on the China Missions, reported recommending the printing of the Prudential Committee's reports on those missions. The reports were accepted, and the recommendations adopted. Prof. Smith made statements with regard to the formation at Oberlin of a *China Band*. Dr. Blodgett and Secretary Alden made additional remarks.

A season was spent in silent prayer for a blessing upon this movement for North China, closing with a common supplication in which Secretary Alden led.

A telegram was received as follows:—

"WEST WINSTED, CT., October 20, 1881.

"The General Conference of the Congregational Churches of Connecticut now in session, sends loving greeting to the American Board, whose field is the world. Let American Christians not fail to do their full part towards preaching the gospel to all nations.

"SIMEON BALDWIN, *Moderator General Conference of Connecticut.*"

The following telegram was sent in response:—

"The American Board, assembled at its Seventy-second Annual Meeting at St. Louis, responds heartily to the salutations just received from the General Conference of Connecticut. We thank you for your prayers and sympathies, and rejoice to report that the Spirit of God is with us, leading us to enlarged plans and more earnest consecration to our great trust of proclaiming Christ for the world. We rely upon dear old Connecticut to continue in the front rank in supplying both missionaries and treasure.

ALPHEUS HARDY, *Moderator.*

"ST. LOUIS, October 20, 1881."

Rev. Robert West, of St. Louis, presented the claims of Mexico upon the American Board.

Rev. Dr. Corwin, of the Committee on the Micronesia Mission; Rev. Dr. Chapin, of the Committee on the Dakota Mission; Rev. A. L. Frisbie, of the Committee on the West Central African Mission; Rev. Dr. T. H. Hawks, of the Committee on the Western Turkey Mission, presented reports, and recommended the printing of the Prudential Committee's report on these missions. The reports were accepted, and the recommendations adopted. In connection with these reports remarks were made by Rev. A. A. Sturges, of the Micronesia Mission, Rev. Walter Frear, late of Honolulu, and Rev. C. M. Blake, of California, Chaplain U. S. Army.

The following telegram was received from Ex-Governor Horace Fairbanks, of Vermont, now in London:—

"LONDON, October 19, 3 o'clock, P. M.

"President Hopkins, Hon. William E. Dodge, and myself, met at the hour of the opening of the American Board meeting, and lifted up our hearts to God for a blessing on it, and herewith send greetings.

HORACE FAIRBANKS."

Announcements were made and a recess was taken till the close of the communion service this afternoon.

THURSDAY AFTERNOON.

The Sacrament of the Lord's Supper was administered in the Pilgrim Church, Rev. A. A. Sturges, of the Micronesia Mission, and Rev. Dr. Daniel Merriman, of Worcester, Mass., presiding.

The Board was called to order for business at three o'clock, and united in singing. Rev. Dr. N. J. Morrison, of the Committee on the Mission to Austria; Rev. Dr. E. W. Gilman, of the Committee on the Mexican Mission; and L. H. Boutell, Esq., of the Committee on the Japan Mission, reported, recommending the printing of the Prudential Committee's report. The reports were accepted, and the recommendations adopted.

Rev. Dr. D. C. Green, of the Japan Mission, made an address. Rev. Robert West and Rev. J. W. Chickering also made remarks.

C. F. Gates, Esq., of the Committee on the Treasurer's Department, made a report expressing great satisfaction with the financial management of the Board.

Rev. Dr. J. W. Strong, of the Committee on Place and Preacher, reported, recommending Portland, Me., as the place for the next Annual Meeting, and the appointment of the following as the Committee of Arrangements: Rev. Charles A. Dickinson, Rev. W. H. Fenn, Hon. W. W. Thomas, Rev. Frank G. Clark, Rufus H. Hinckley, Esq., and Prentiss Loring, Esq., with power to add to their number. They also recommended that the preacher next year be Rev. Dr. E. P. Goodwin, of Ill., and the Alternate, Rev. Dr. William M. Barbour, of Connecticut. The report was accepted and the recommendations were adopted.

OFFICERS.

Rev. Dr. D. L. Furber, of the Committee on Officers, reported, recommending the following persons, and they were chosen by ballot:—

President.

MARK HOPKINS, D. D., LL. D.

Vice-president.

HON. WILLIAM E. DODGE.

Prudential Committee.

AUGUSTUS C. THOMPSON, D. D.

HON. ALPHEUS HARDY.

EZRA FARNSWORTH, ESQ.

J. RUSSELL BRADFORD, ESQ.

HON. JOSEPH S. ROPES.

PROF. EGBERT C. SMYTH.

E. B. WEBB, D. D.

C. C. BURR, ESQ.

ELBRIDGE TORREY, ESQ.

REV. ISAAC R. WORCESTER.

Corresponding Secretaries.

NATHANIEL G. CLARK, D. D.

E. K. ALDEN, D. D.

JOHN O. MEANS, D. D.

Recording Secretary.

REV. H. A. STIMSON.

Treasurer.

LANGDON S. WARD, ESQ.

Auditors.

HON. AVERY PLUMER.

HON. ARTHUR W. TUFTS.

J. M. GORDON, ESQ.

Rev. Dr. J. G. Johnson, of the Committee on New Members, reported that Rev. Alvan Bond, D. D., and Rev. C. E. Stowe, D. D., of Connecticut, and Joseph B.

Walker, Esq., of New Hampshire, had resigned their Corporate Membership, and these resignations were accepted.

They also recommended the following persons for election to Corporate Membership, and they were chosen by ballot, namely, Rev. Samuel W. Eaton, of Wisconsin; C. F. Gates, Esq., of Ill.; Rev. F. D. Ayer, of New Hampshire; Rev. W. W. Scudder, D. D., of Connecticut; and Lewis A. Hyde, Esq., of Connecticut; Rev. H. M. Dexter, D. D., William O. Grover, Esq., and Rev. A. H. Plumb, of Massachusetts. The Board united in singing, and in prayer in which Rev. Dr. Chapin led. Remarks were made by Rev. Dr. J. E. Twitchell and Rev. James Brand.

Announcements were made of future meetings, and a recess was taken till half past seven o'clock this evening.

THURSDAY EVENING.

The Board assembled at the hour named, and united in singing, and in prayer in which Rev. Joseph H. Twitchell led.

The President appointed as the Committee on New Members, to report next year, the following: Charles H. Case, Esq., Hon. S. D. Hastings, Hon. William Hyde, Rev. Dr. Edward Hawes, A. D. Lockwood, Esq., Rev. Dr. John O. Fiske.

Addresses were made by Hon. Alpheus Hardy, the presiding officer; by Rev. Dr. George Washburn, President of Robert College, Constantinople; Rev. C. W. Park, of the Maratha Mission; Rev. William Currie, of Leeds, England; and Rev. Dr. J. L. Withrow, of Boston. Rev. Dr. Ganse, of St. Louis, led the meeting in prayer.

The following telegram was received:—

"The New York State Association of Congregational Ministers and Churches, in session at Warsaw, N. Y., to the American Board of Commissioners for Foreign Missions, send hearty greetings, and pledge prayer and Christian coöperation.

"CHARLES M. TYLER, *Moderator*.

"WARSAW, N. Y., October 20, 1881."

The following message was sent in response:—

"The American Board, assembled at its Seventy-second Annual Meeting at St. Louis, returns grateful acknowledgments to the New York Association of Congregational Churches and Ministers for their cordial message of remembrance and their pledge 'of prayer and coöperation.' We send back to you greetings from beyond the Mississippi, rejoicing to report that our Lord has here met us, according to promise, and has been impressing upon us more deeply than ever that our great trust is the whole wide world for Jesus Christ. Toward this assured and final triumph, may the beloved brethren of the Empire State lead the way!

"E. K. ALDEN, *Secretary*.

"ST. LOUIS, MO., October 21, 1881."

Announcements of services for to-morrow were made, and the Board adjourned to nine o'clock Friday morning.

FRIDAY MORNING.

The Board assembled at nine o'clock, Mr. Hardy in the chair. A hymn was sung, a portion of the Holy Scriptures read, and Rev. Prof. Brown, of Drury College, led in prayer. The minutes of yesterday were read and approved. Brief extracts were read from letters from absent Corporate Members. A season was spent in special devotional services. Rev. Dr. Arthur Little presided, and Rev. Drs. Chapin, Chickering, Pierson, Rev. H. A. Schauffer, Rev. Dr. Lyman Whiting, Rev. Dr. Hutchins, and others participated.

Rev. Joseph H. Twitchell presented the following resolution, and it was unanimously adopted:—

"The American Board of Commissions for Foreign Missions met in the city of St. Louis, send their fraternal greetings to the Baptist Evangelical Association of Missouri, now in session

in the same city, with the hope that the divine blessing may attend their gathering to its close, that the Holy Spirit may guide their counsels, and that they may be prospered as a body and as individuals in all their endeavors to serve the cause and kingdom of our Lord Jesus Christ."

Secretary Clark introduced missionaries returning, or expecting soon to depart to foreign fields, and gave the names of those who have recently left, and are now on their way to mission fields.

Farewell addresses were made in behalf of missionaries by Rev. O. H. Gulick, F. E. Rand, A. S. Houston, Rev. M. A. Crawford, Rev. J. H. House, and Rev. George C. Reynolds, M. D. Rev. A. L. Riggs, of the Dakota Mission, made a brief address.

A prayer committing the missionaries specially to God, was offered, in which Rev. James Brand, of Oberlin, led, and the hymn was sung : —

"Ye Christian heralds go proclaim."

Secretary Alden made remarks.

Rev. President Israel W. Andrews, D. D., in behalf of the Business Committee, presented resolutions which were adopted unanimously by a standing vote, as follows : —

Resolved, That the thanks of this Board be presented to the pastors and churches of St. Louis for their hearty coöperation in preparing for this meeting ; to the citizens who have so generously opened their hospitable homes ; to the Pilgrim Church for the use of their house of worship, with its various commodious rooms ; to St. John's Methodist Episcopal Church, South, for the use of their edifice for the meeting of the Woman's Board ; to the Post-office Department for establishing a branch office at the place of meeting ; to the Superintendent of the Western Union Telegraph Company for the special facilities afforded, including the sending of free dispatches by the officers of the Board ; to the Merchants' Exchange, for their courteous invitation to their rooms ; to the Press, for their extended and accurate reports of the proceedings, and the publication of important papers ; to the Railway Companies that have made reduction in rates of fare ; and to the very efficient Committee of Arrangements whose forethought and care have anticipated every want, and contributed so largely to the success of this meeting of the Board.

Rev. Dr. A. C. Thompson, the senior member of the Prudential Committee, renewed and emphasized the thanks of the Board for hospitalities. Rev. Dr. Goodell responded in behalf of the Pilgrim Church and congregation, and the Christian people of St. Louis.

Rev. Dr. A. L. Chapin led in prayer.

The minutes to this moment were read and approved.

"Blest be the tie that binds,"

was sung. Rev. Dr. Chickering pronounced the benediction, and the Seventy-second Annual Meeting was dissolved.

JOHN O. MEANS, *Recording Secretary*.

ST. LOUIS, MO., October 21, 1881.

NOTE. — The following communication from the Baptist General Association of Missouri, in response to the greetings sent to the Association by the Board, was received too late to be read at the last session : —

"ST. LOUIS, MO., October 21, 1881.

"The Baptist General Association of Missouri, now convened in the city of St. Louis, acknowledges, with great pleasure, the receipt of the fraternal greeting of the American Board of Commissioners for Foreign Missions, now met in the same city. We return you our Christian greeting, and express the hope that the blessing of God may rest upon your endeavors to preach the gospel to all the nations of the earth. May the Spirit of God guide you in your deliberations, and may you be able to devise the best means for spreading abroad the light of the cross, to dispel the darkness of sin from the whole world.

"W. POPE YEAMAN, *Moderator*."

**SUMMARY OF THE ANNUAL REPORT OF THE TREASURER OF THE
A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1881.**

EXPENDITURES.

<i>Cost of Missions.</i>	
Zulu Mission	\$16,541.76
Mission to European Turkey	26,466.07
Mission to Western Turkey	64,885.79
Mission to Central Turkey	22,715.95
Mission to Eastern Turkey	38,765.10
Maratha Mission	37,073.85
Madura Mission	34,110.29
Ceylon Mission	13,454.94
Foochow Mission	13,842.43
North China Mission	27,008.32
Mission to Japan	36,954.34
Sandwich Islands (grants to schools and former missionaries)	6,133.12
Micronesia Mission	18,721.56
North American Indians — Dakota Mission	13,250.56
Mission to Western Mexico	5,068.03
Mission to Spain	21,501.13
Mission to Austria	9,137.39
	<hr/> \$405,630 63

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the Churches, and all other expenses, 8,541.50

Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and General Agent, and 9,500 copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)	\$19,835.24
Less amount received from subscribers	\$10,473.04
and for advertisements	5,355.37
	<hr/> 15,828.41
	\$4,006.83
All other publications	2,205.04
	<hr/> \$6,211.87

Cost of Administration.

Department of Correspondence	\$7,981.36
Treasurer's Department	5,341.00
New York City	2,533.82
Miscellaneous Items, including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.	2,710.74
	<hr/> 18,566.92
	\$438,950.92
Balance for which the Board was in debt September 1, 1880	14,322.47
	<hr/> \$453,273.39
Total	

RECEIPTS.

Donations received within the year, as acknowledged in the <i>Missionary Herald</i>	\$349,424.74
Legacies received within the year, as acknowledged in the <i>Missionary Herald</i>	92,268.27
Interest on General Permanent Fund	7,410.28
Cash from the U. S. Government for education of Indians	2,110.81
	<hr/> \$451,214.10
Balance for which the Board was in debt August 31, 1881	2,059.29
	<hr/> \$453,273.39

In accordance with the action of the Board at its annual meeting in 1879 (see Annual Report, p. xi.), the Prudential Committee has made and expended the following appropriations from the Otis Legacy, namely:—

For Mission Enlargement in the

	For Evangelistic Work.	For Education.	
Zulu Mission	\$2,873.00	\$2,050.00	4,923.00
European Turkey Mission	12,142.00	6,666.00	18,808.00
Western Turkey Mission	17,964.00	40,355.00	58,319.00
Central Turkey Mission	14,210.00	3,182.00	17,392.00
Eastern Turkey Mission	7,766.00	2,789.00	10,555.00
Maratha Mission	3,615.00	5,832.00	9,447.00
Madura Mission	3,605.00	2,839.00	6,444.00
Ceylon Mission	1,351.00	2,000.00	3,351.00
Foochow Mission	3,341.00		3,341.00
North China Mission	39,285.00	6,166.00	45,451.00
Japan Mission	1,225.00	8,475.00	9,700.00
Sandwich Islands	4,250.00	2,500.00	6,750.00
Micronesia Mission	2,000.00	1,600.00	3,600.00
Dakota Mission	2,900.00	3,875.00	6,775.00
Mission to Spain		1,200.00	1,200.00
Mission to Austria	2,000.00	2,164.00	4,164.00
	<u>\$118,527.00</u>	<u>\$91,693.00</u>	<u>\$210,220.00</u>

For the new Missions, —

West Central Africa, Bihé Mission	\$21,223.16	
Southeastern Africa, Umzila's Land	8,587.90	
		<u>29,811.06</u>
Total		\$240,031.36

Received from the Legacy of Asa Otis	\$211,056.65
Received from the Income of the same during the year	28,974.41
	<u>\$240,031.06</u>

SUMMARY.

Total Expenditures of the year	\$693,304.45
Total Receipts of the year	691,245.16
	<u>\$2,059.29</u>

LEGACY OF ASA OTIS, NEW LONDON, CONN.

Balance of securities remaining in the Treasurer's hands	
September 1, 1880, at par	\$487,231.38
Appraised value of same	\$580,748.50
Received from the Executors, at final settlement	99,856.75
Received from premiums on sales	63,022.35
Received from dividends and interest	28,974.41
	<u>\$679,084.89</u>
Expended as above	240,031.06
	<u>\$439,053.83</u>
Balance, August 31, 1881	\$439,053.83
Appraised value of securities now held	\$502,448.50

REPORTS OF THE COMMITTEES ON THE ANNUAL REPORT.

THE following extracts are given from the reports of the Committees appointed at the Annual Meeting, to which the various sections of the Report of the Prudential Committee were referred. These reports cannot be presented in full, but their material portions are given.

The Committee on the report relating to the Home Department say :—

They desire to make grateful mention of the goodness of our Heavenly Father in that the life of our beloved Home Secretary, imperiled by overwork, has been graciously spared and his health restored. They wish, likewise, gratefully to note the fact that the wisdom of the Board in the appointment of a successor to the lamented Secretary Bush, has been abundantly approved in the first year of Dr. Haydn's service, which clearly indicates that he possesses the same devoted spirit and tireless energy which characterized the faithful servant of God whose work he is privileged to take up.

The report furnishes a number of cheering facts which ought to encourage faith and quicken zeal. It is believed that in the number, character, and spirit of those who have, during the year, entered the foreign field, we see already foretold the not distant coming of the day when the call for men and women, in obedience to the divine command, "Go ye into all the world and preach the gospel to every creature," shall be measurably met; or, if this be too much to hope, that there is certainly coming to be felt a quickened sense of responsibility on the part of the young men in our colleges and seminaries with reference to this work. Parents and pastors and teachers cannot, however, be too often or too forcibly reminded of the importance of keeping this matter of the supply distinctly before the minds of those whom they may influence, as one of the gravest problems connected with the evangelization of the world. Ten men are needed to-day where there is only one; one hundred where there are only ten. "Pray ye therefore the Lord of the harvest that He would send forth laborers into his harvest."

Cheering and stimulating facts can likewise be gleaned from the reports of the District Secretaries. It is a quickening fact that in Dr. Haydn's district seventy-eight churches, of fifty members or less, gave \$1,119.19. Truly it shows what weak churches can do. It is pleasant, also, to learn that in New York, Ohio, New Jersey, and Pennsylvania there has been a gain of from seventeen to twenty per cent. in giving; that forty-seven churches are giving this year that did not give last year. It is an encouraging fact that in the western district the Secretary is enabled to report a gain in the steadiness of contributions; a gain likewise in the number of churches contributing each year.

We cannot refrain from making grateful mention of the sustained and ever increasing ability and interest with which the *Missionary Herald* is conducted, and of the fact that it was never received with more favor than at present. It is difficult to see how it can be improved, and its circulation ought to be increased five hundred per cent. The series of maps and other excellent and inexpensive publications furnish ample facilities for an intelligent understanding of the fields of labor.

We find occasion for thankfulness in the fact that the Board is permitted to report, for the first time for several years, that the current annual expenditures have been met by the current annual receipts, and also that the deficit at the commencement of the year of over \$14,000 has been reduced to the small sum of \$2,059.29. We must join the Secretary in giving thanks that there has been no serious decline in the gifts from the churches.

Your committee would rejoice if they could faithfully discharge their trust by a reference only to these gladdening facts. But take the fact that of 1,492 churches in this (the western) district, there are more than 1,000 that did not, as churches, consider the claims of the evangelized world in connection with a collection for the Board. What are these churches for? Take this other fact that, notwithstanding the earnest and often repeated resolution calling for \$500,000 from ordinary sources, with the expectation that the same shall be increased from year to year, and notwithstanding the urgent, well-considered, reiterated calls for an advance along the entire line; notwithstanding the signally able papers which have been presented from year to year by our secretaries, suited to touch the conscience to the very quick; notwithstanding a year of almost unparalleled national prosperity; notwithstanding the world-wide openings for the gospel to enter, and the awakening in some lands of a spirit of inquiry without a parallel in the history

of missions, the Board can report a gain of only \$720.32 from donations of churches and individuals, and must turn to their unusually large legacies to save the treasury from actual loss, the fact being that the total gain from all sources is not equal to the gain from the single item of legacies alone. Surely it must somewhat moderate the tone of our rejoicings that we can only give thanks that there has been no serious decline in the gifts of the churches.

The financial problem for the future is stated in this question: "How shall our regular annual receipts be augmented at least twenty-five per cent., so that they shall average certainly not less than \$550,000?" Your committee desire to emphasize the wise and thoughtful suggestions found in the report for securing this end. They deem it especially important that our nearly 4,000 Sunday-schools be interested in this work. Fifty thousand dollars from the 440,000 members of these Sunday-schools would be an average of less than one cent a month. They do not believe it is too much for the great cause of foreign missions to receive from this source alone at least \$100,000, an average from each scholar of two cents a month. The giving will do more good to the children than to the cause for which they contribute.

The report furthermore suggested that if the male members of our churches would give an average of one cent a day it would bring into the treasury \$467,000, an advance of over \$200,000. One cent a day for the conversion of the world. How pitiful! Whenever the giving in our churches becomes proportionate, systematic, and universal, every member of every church giving according to ability, the financial problem of the Board will be solved, the twenty-five per cent. advance will be secured, and it will be enabled permanently to carry forward the work on the somewhat enlarged scale into which, by the special Providence of God, it has been introduced during the past two years.

The Committee would raise the question as to whether the responsibility for the success of this forward movement does not rest largely with the pastors, whether to them it does not belong to interest the people, take the annual offering, circulate the *Herald* and other literature on the subject, and interest the children?

The Committee on the Treasurer's accounts say:—

"They have compared this report with the accounts presented by the Treasurer to the Committee, the certificates of the Auditors appointed by the Board, and those of the Sub-committee of the Prudential Committee, and find said report to be an accurate statement of the pecuniary transactions of the Board for the year ending August 31, 1881.

The Committee have also carefully examined the statements, as certified to by the Auditors, of the securities in the hands of the Treasurer, in which the *General Permanent Fund*, the *Permanent Fund for Officers*, and the *Legacy of Asa Otis*, are severally invested, and are glad to be able to report, that these securities furnish abundant testimony as to the safety of the several funds, and are yielding to each a satisfactory annual income. The Committee, in conclusion, would express their commendation of the skill, prudence, and faithfulness which characterize the pecuniary transactions of the Board, thus furnishing good and sufficient ground for the confidence that has been reposed in its fiscal soundness by its friends and supporters at home and its correspondents abroad.

The Committee on the Zulu Mission reported:—

The last annual letter from the Zulu Mission makes a frank and faithful statement of the discouragements which the laborers on this field have to contend with, but we are happy to find also in the report facts of an encouraging nature. We note especially the patience and heroic fidelity of the little band of missionaries, the usefulness of the native pastors, the good attendance at Sabbath services, Sunday-schools, and prayer meetings, improvement of the day-schools taught by natives, and their increase in numbers, the prosperity of the Boarding School and the Inanda Seminary and Theological School. We observe, also, that in spite of the excision of unworthy members there has been a slight gain during the year.

The chief interest in this mission at the present time doubtless centers in the effort to extend its operations into Umzila's kingdom, on the north of Natal, which is believed to be the most important point for new missions in Southeastern Africa. The friends of Christian missions, the world over, have followed with deep interest the noble Pinkerton in his attempt to reach this interior point. While we deeply lament the loss of this beloved missionary, we cannot doubt that the cause for which he laid down his life will become more sacred to all Christian hearts. And we are not surprised, therefore, that one was ready to take up the work in the same spirit

of consecration with which the devoted Pinkerton entered upon it. In view of the relations of the Zulu Mission as a base of operations in the interior, this old mission of the Board should not be allowed to languish for the want of an efficient force of laborers.

The Committee on the West Central African Mission : —

Concerning this mission we can to-day only speak of beginnings and hopes. There is no work to be reviewed, save only the preliminary steps of organization. There are no results to be tabulated and emphasized ; no plans of work to be criticised. It furnishes a basis of courageous hope, however, that the brethren who have been sent to that new field appear to be energetic and resolute in their purpose and endeavor. It is ground of hope for the future of the mission, that it makes its beginning at a point central and advantageous in relation to numerous tribes. It is encouraging that the brethren find favor in the sight of the heathen ; that the King of Bihé should so desire to see them at his capital ; that he should send his " Secretary of State " to offer hospitality and to expedite their movements, is surely gratifying.

It is also a pleasure to allude to our conviction that this new mission is well placed in respect to healthfulness. The high lands and tempered air will work together with Christian faith and zeal as efficient coadjutors. No such ominous name confronts us as was borne by the *Mendi* Mission.

The Committee can only say that it was well to begin ; and so far as we can judge, to begin there.

The Committee on the European Turkey Mission : —

Besides the interest attached to the Bulgarians, for their own sakes as a simple pastoral people now awaking from a long sleep of darkness and indifference, and promising to become ere long an enterprising evangelical nation, this mission has three aspects of special interest and importance.

First, the Bulgarians afford an approach to the great race of people to which they belong, the Slavs, numbering in all nearly ninety millions. For the most part this race are immured within walls of autocratic intolerance which forbid access to new ideas and institutions. Through Bulgaria a door is open into Russia herself by which the Scriptures, religious books, and other appliances of the truth may enter to serve as leaven throughout that vast Empire.

In like manner the Bulgarian church, though now, like the Principality, locally independent, is within the pale of the great Greek communion, and affords a like door of access to that body. The introduction of the Scriptures, of an evangelical literature, of schools and education, especially among women, together with the founding of free, self-governing churches which exhibit in reality the purity of the gospel they profess, are kindling a light there, whose rays cannot be confined by decrees of church or empire, and must penetrate to a greater or less extent every portion of this ancient church.

And the third aspect of special interest is that, in common with its sister mission on the other side of the Bosphorus, it occupies the locality of perhaps highest interest in the world. This region is to-day the focus about which the ambitions of the great empires of Europe are centering, each contending with the other for the possession of that which all alike deem to be the key to the power and the wealth of the world. To us it is a matter of profound interest that a locality which others are seeking to obtain by arms, this American Board is quietly, yet most effectively, getting possession of in the name of the Prince of Peace, not with carnal weapons, but with those which are infinitely superior, — mighty through God to the pulling down of strongholds.

The Committee on the Mission to Western Turkey : —

We are impressed by the difficulties growing out of the political and social condition of the country, and the relation which the missionaries sustain to the native churches. These difficulties can be overcome only by a power and a wisdom higher than man's. At the same time there is needed a faith that will not falter, and a patience that can wait for God's own time of interposition and deliverance. The friends of the Board, and of its officers and missionaries, and of the work in the Turkish Empire, which has been so successfully conducted hitherto, should offer fervent prayers that God will graciously cause that there may soon be a righteous administration of affairs in the Empire, that the way may be opened for the unobstructed preaching of the gospel, and that the wisest plans of coöperation in the work of Christianizing the people may be devised and vigorously prosecuted under the constraining power of Christian love.

While the evangelistic work has been steadily carried on, it is a matter for thanksgiving that so great prominence has been given to education; especially, that the education of young women has received so much attention and has met with so much favor. That which is good for communities in America, is good for the Armenians and Greeks and Mohammedans of Turkey. Not only Robert College and the Seminary at Marsovan, but also the Girls' schools, evince the wisdom of those who are building for the future of that country and for the kingdom of God therein.

All honor is due to the noble women who have gone thither from their native land, to assist in lifting up their sisters to a position of esteem and influence in their homes and in the community, while they become, at the same time, helpers in the churches of Christ. And the women at home who are giving and praying for this department of missionary labors, may well thank God that He has called them to so sacred a ministry, and has permitted them to rejoice in a large measure of success even at this early day.

Your Committee make grateful mention of the progress of the cause of religion on this field, despite all obstacles, and anticipate greater things in the near future.

The Committee on Central and Eastern Turkey Missions : —

All departments of missionary work have encountered great difficulties from the unsettled condition of affairs in the Turkish Empire. The recent war with Russia has left a fearful legacy of exhaustion, misrule, and exorbitant taxation. In addition to this, large sections of Eastern Turkey, bordering upon Persia, have been devastated by famine. Consequently our brethren have been compelled to devote much of their time and many of their resources to the relief of the suffering population.

It is gratifying to observe, however, that amid all these discouragements the native churches have struggled bravely to meet the exigency. And the statistics contained in the report show that the Lord's work has not been allowed to suffer.

In the midst of their poverty and distress these churches have increased largely, not only in numerical strength, but also in evangelistic efforts and in pecuniary contributions. The local Home Missionary Societies and the Young Men's Christian Associations have greatly increased their influence by faithful and well-directed labors.

One of the most encouraging signs of progress is the newly-awakened intellectual life which not only sustains, but demands, greatly enlarged facilities for education. The colleges at Aintab and Harpoot are rapidly becoming to the people of those regions what Harvard and Yale were to New England in our early colonial period. These young and vigorous institutions, as well as the seminaries for young women, and other high schools, need to be more generously equipped in order that they may, as speedily as possible, train an educated ministry and able teachers, who shall be qualified to be leaders of the people in the pressing work that is immediately before them.

The Committee on the Maratha Mission : —

This mission has met painful losses during the last year in the death of Mrs. Robert Hume, and of the native pastor in Bombay. However, there is much to encourage us in its condition.

In the fifty years since the station at Ahmednagar was opened, over 2,300 persons have been received to the churches, and nearly one third of these within the last five years. Within two years the church at Sirur has increased almost threefold. Gratifying progress has been made by the churches in the direction of self-support, four of the twenty-four being now wholly independent. One of these is less than two years old.

Your Committee are glad to note an increase of the spirit of investigation among Mohammedans as well as among the heathen. At Sholapur there is a Society of Inquiry of sixty or seventy members, who openly confess their want of faith in caste. This organization often invites Christians to a share in its discussions. Here is one of many indications of the decay of the hoary superstitions which have so long ruled the natives. Indeed, there is eminent authority for the opinion that more Mussulmans are accessible to the gospel in Bombay than in any other city of the world. Many young men there and in Ahmednagar, familiar with the English tongue, attend addresses and lectures given by missionaries in our own language.

Thus, in the judgment of your Committee, the millions of India are waking from their long sleep. Events not a few in all that continental peninsula, point to vast changes in the thought and the life of its inhabitants. The faithful work of the three-score-and-ten years of the life

of this mission has been largely beneath the surface, but the foundations have been securely laid of a temple more massive and more beautiful than any of the existing marvels of Indian art and architecture.

Therefore do your Committee beg leave to urge a vigorous prosecution of mission work in this field. They are moved to express the hope that more recent and it may be more imposing enterprises may not lead to a decrease of interest in this, which is older, and hardly second to any in its importance or in its fair tokens of promise.

The Committee on the Madura and Ceylon Missions :—

The present condition of these missions calls for devout gratitude to the great Captain of salvation. Long work and hard work finally tells. India, bound for centuries to immovable caste, at length moves. Henry Martyn declared that one Brahman converted to Jesus Christ would be the greatest miracle of modern times. To-day one fifth of one per cent. of the population of India, all castes included, is reckoned as Christian. Six, eight, ten, even twelve castes are found in a single church, sitting at one table of the Lord. In the Madura district, of a population comprising 1,600,000, three quarters of one per cent. are Protestant Christians, and more than three hundred have been added to the churches the last year. The fourteen native pastors in this district are all supported without foreign aid. The contributions of the several churches have risen to \$4,500. A significant fact, suggestive to many churches in America, is that more than half of all the offerings for various benevolent objects comes from handfuls of grain and tithes.

The growing efficiency of the native Christians deserves remark. While the Board has, in all, twenty-eight laborers from America in the Madura Mission, there are nearly 400 native laborers, pastors, catechists, teachers, and Bible-women, whose work extends to some 350 towns and villages. A greater desire for hearing the gospel also continually appears, while the desire for education among the people is expressed only by the seemingly extravagant phrase, "clamor for instruction." In this respect there is advance along the whole line in both missions. There is also in the Madura district an open door, almost universally, for the Bible-women. It is estimated that not less than 20,000 have heard the gospel by this agency alone. The medical force in both these missions has been a powerful auxiliary, and the call for reinforcement by William Howland deserves early reply.

The educational work in Ceylon, under the direction of the church, is to prove what the school-house and college proved to the New England church, — the long arm of the lever for the salvation of the Tamil people.

One fact in the Madura Mission is exceptional, if not unparalleled. Seven of the older missionaries have completed an average of thirty years' labor. Five have reached an average of one third of a century, and of these four have visited America but once during the time. These veterans in faith and toil have found the promise fulfilled, "In due season ye shall reap if ye aint not."

The Committee on the Foochow and North China Missions :—

The work in these interesting but most difficult missions has been prosecuted during the past year under unusual embarrassments, but with sound judgment and great fidelity, and with encouraging results. The growth of churches and communicants is slower than in many other missions, the delay in raising up a native ministry is more protracted; but the progress is much more rapid than in former years, and there is good reason to expect that the day of larger fruits and broadened work is drawing near.

These missions should be reinforced promptly and generously, in order that the precious results of past labor may not be lost, and that new openings, which are rapidly multiplying, may be entered at once and in force. It is a most gratifying fact that the new province of Shan-se is to be entered this year, and that an interest has been awakened in this particular field which is gathering a special band at Oberlin for its immediate and permanent evangelization.

We recommend that the breadth, the greatness, the urgency, and the promise of this work be clearly stated and earnestly pressed upon the attention of all our churches and ministers and teachers; that the call for laborers here, as God makes us to see it and feel it, be brought home to those who are now selecting the field and form of their life-work.

We can but mention with special gratitude the good offices of Dr. Angell, U. S. Minister to China; the promising and increasing results of medical service in connection with the mission; the happy growth and influence of the work among women; and the widening interest in educa-

tion in all its grades. God is leading us to broader plans, larger labors, prolonged faith and patience; but also to large and increasing fruits of labor, to the ultimate conversion of all the millions of China.

The Committee on the Japan Mission:—

Hardly less wonderful than their progress in civilization is the progress of the Christian religion among the Japanese. This is owing undoubtedly in no small degree to the fact that the first work of our missionaries was among the Samurai, the retainers of the old Daimios, who constituted what might be called the middle class of Japan. The intelligence of these men was such that when any of them became converted, they were able to act at once as missionaries among their own people. Your Committee note with pleasure the numerous facts brought out in the report of the Prudential Committee illustrating the missionary spirit of these Japanese converts, the willingness of the young men to labor for their self-support while pursuing their studies, rivaling in this respect the Garfields of our own country, and the eagerness of the native churches to not only pay their own expenses, but to diffuse all around them the light they have received.

The progress of the missionary work in Japan during the past year has been very encouraging. There has been an increase of twenty-seven per cent. in the church members, and the contributions have been at the rate of about six dollars per member, an increase of \$1.25 per member during the year, which would be equivalent to at least thirty dollars in this country.

Another remarkable evidence of progress during the past year has been the mass meetings, which have been held at Kioto, Osaka, Tokio, and other cities, where audiences of over three thousand people, of all classes, have been drawn together to have the principles of Christianity stated and discussed by our missionaries, and by the native preachers and teachers. At Kioto some two hundred Buddhist priests were present. At Osaka the Shinto priests in vain endeavored to procure from the courts a condemnation of the provincial governor for allowing such a meeting to be held.

With such a record for the first twelve years of our mission work in Japan, it is not unreasonable to expect, as we clasp the hands of our brothers Greene and Gulick in farewell, that their eyes will be permitted to behold the completion of that great work, whose foundations they assisted in laying, and that when twenty years more shall have passed, we may safely leave to the wisdom, the piety, and the zeal of her Sawayamas and her Neessimas the cause of Christianity in Japan.

The Committee on the Micronesian Mission:—

These missions are in part the grandchildren, and in part the great-grandchildren of this Board; some of them being the first-fruits of the completed mission to the Hawaiian Islands, while still others are worked by natives from among groups first evangelized in Micronesia. How is our faith in the possibilities of the future quickened and confirmed, when we think that the germs of spiritual growths and of evangelistic outreach may lie hidden in the hearts of those who are the blind and benighted heathen of to-day. Surely this tree for the healing of the nations has its seed in itself. Perhaps no field better illustrates the fitness of native converts efficiently and wisely to carry forward the work when their spiritual fathers from foreign lands pass away.

These missions, planted amid privations, patient toils, and personal dangers, have during the past year been greatly prospered and blessed, bringing forth the best fruits abundantly. May God give grace and glory, till those emeralds in a coral setting, those gems of the southern seas, shall be polished and prepared to shine as crown jewels in his diadem.

The late exceptionally tedious passages of the "Morning Star" have led the missionaries as well as the mariners to suggest, what they do not urge, much less demand, that the good work might be greatly advanced by substituting a small steamer for the brig now in use, so soon as, if not before, it shall be worn out in the service.

Those who have experienced the long Pacific calms, and who know most of the helpless condition of a vessel entirely dependent upon sails, without wind, amid the hidden reefs and strong ocean currents, can appreciate the modesty of this hint that He who bids us cast up a highway for our coming King deserves at the hands of his followers the best things we can give to promote the efficiency of his service. Amid the constellation of Morning Stars that have helped to make the mission work in the south Pacific luminous and illustrious, who shall say that the next vessel so named shall not have its sources of power within itself, while none the less ready

to take advantage of the favoring winds of heaven? Shall it not be to us the symbol of a Christianity that keeps abreast of an advancing civilization, without spoiling our old soul-stirring song?

"Wait, wait, ye winds his story."

The Committee on the Dakota Mission:—

The Dakota Mission is now the only mission of the American Board to the aborigines of our own country, that people in whose behalf the missionary spirit was first awakened in our country, and which has suffered such grievous wrongs from our people. The American Board would be false to its trust if it were to abandon or slacken its efforts to evangelize these tribes; and the present condition of this mission gives abundant encouragement for the vigorous prosecution of this part of our work.

There are gathered in nine churches under the care of the four missionaries, and their assistants, six hundred and fifteen members; new fields are being occupied, a house of worship is in process of erection, over one of the churches a native pastor has been duly installed, and the fruits of Christian culture appear in the changing habits of the people, especially in the fact that the men are taking on themselves the drudgery which was formerly laid upon the women, and the women, taught by the mission ladies, are learning the more womanly duties of a Christian civilization. At the older stations, the Indians are anxiously, almost impatiently, waiting for the government to give them titles to their homes, that they may come into a settled life and be prepared for full citizenship in our republic. The policy of the government in this respect is regarded by our missionaries as favoring the best interests of the people, and is furthered in every way by their influence.

The recent settlement of the Poncas near to the Santee Reserve, the surrender of Sitting Bull and his hostiles, and the death of Spotted Tail, are events which open the way for enlargement of the work of the mission, and call for increase in the working force.

The mission is earnestly and heartily prosecuting its work of education, which is essential to insure abiding fruits from its evangelical efforts. The transfer of some of the young men to Hampton and Carlisle, while it is regarded as helpful to the general interest in hastening the preparation of teachers, cannot be substituted for the schools established on the ground, to draw out and train both teachers and pastors. There is therefore pressing need that the school so well started at Santee Agency be strengthened and enlarged, that it may have a theological as well as a normal department, and become a center of light and learning for the Dakota nation.

The Committee on the Mexican and Spanish Missions:—

The Committee would express the hope that neither the Board nor the churches will suffer the new openings in Africa, nor the grand opportunities of access to men in China, nor the marvelous progress of the gospel in Japan, to divert attention from the work of evangelization in countries which have felt the blight of Romanism and which need the quickening power of true Christianity.

They mark with gratitude the results reported from Spain; and from small beginnings they look for greater enlargement in the years to come. Two missionary brethren with their wives and one other lady form the entire force sent from this country; but three native brethren have entered the ministry, and the three native churches, having received an increase last year of ten per cent., now number two hundred and thirteen members. May the Lord increase them more and more!

The Committee regret that the reports from the republic of Mexico are so meager and unsatisfactory. That two years should have passed without adequate reports of what has been accomplished in a field which has been regarded as unusually promising, is significant of a weakness which calls for reinforcement. This work of the Board in Mexico is represented now by a single station from which the missionary in charge, with his wife, is about to withdraw; and thus far, the effort has been unsuccessful to find four, or even three, young men of ability and experience in Christian work, who will go and build again upon foundations which have been laid amid perils, and cemented with blood. The Committee hope that efforts in this direction will be continued with unremitting energy until they are crowned with success. It cannot be that the constituency of the American Board will consent not to be represented in the effort for the evangelization of Mexico. American capital is building railways into and through that country. The influence of American institutions has long been felt there; and now from one state and another there comes a call for laborers to reap in fields that are already ripe for the harvest.

The Committee on the Austrian Mission : —

We congratulate the Board on the encouraging progress of their work in this great empire during the past year. The continued enjoyment by missionaries and converts of the greater degree of religious liberty, granted to them last year by the Emperor of Austria; the enlarging sphere of Christian labor; the steady growth of the mission church in spiritual life and power, as well as in the number of its communicants; and the example and stimulus thus given to the old National Reformed Church, — America in the persons of your missionaries, relighting in the land of Huss the torch of religious liberty and a living Christianity, extinguished four centuries before in the reformer's martyrdom — are considerations for great encouragement and devout thankfulness.

But while we gratefully recognize these evident signs of progress in your work in Austria, we cannot forbear calling the attention of your constituency, and of the American public, to certain remarkable facts, remarkable as occurring in a land called Christian, and during this last quarter of the nineteenth century. American citizens, resident in Austrian Hungary, are still denied by Austrian officials the very name of Christian, and so the right of holding public divine service and celebrating the obsequies of friends, saying over their mortal remains the last sad words of respect and affection, notwithstanding the Constitution of the Empire unequivocally guarantees "full liberty of faith and conscience."

We, therefore, respectfully suggest that the Prudential Committee of the Board should take proper measures to bring these facts to the knowledge of our government, and request its friendly intervention with the government of His Imperial Majesty, the Emperor of Austria, to the end that liberty of faith, of conscience, and of public worship may be fully secured to American citizens resident in the Austrian dominions.

The special Committee appointed to consider the paper from the Prudential Committee on *Our Great Trust*, presented by Secretary Clark, made the following report : —

Your Committee recognize in the paper of the senior Secretary, entitled *Our Great Trust*, an eloquent and impressive interpretation of our national history in its bearing upon the obligation of the hour towards the work of world-wide evangelization, and at the same time a comprehensive and convincing statement of the life-giving and unifying principle that underlies the whole missionary enterprise; together with wise and pertinent suggestions of practical methods for awakening a profounder missionary spirit throughout the land. We are in special sympathy with the hopeful and buoyant spirit which breathes like prophecy through it all, to the exclusion of pessimistic views of contemporary events; interpreting the marvelous changes of our time as a part of the coming in of the Kingdom of God. A general practical acceptance of the suggestions connecting the great Sunday-school interests of our churches more closely and systematically with the work of missions would, we believe, result in vast benefit to the churches, as well as in a perpetuated and increased coöperation with the Board.

It is due to this weighty utterance of the matured thought of our Foreign Secretary upon this vital theme that the paper should have a deliberate hearing throughout the wide constituency of the American Board. It is the logic of events turned into a solemn call to the churches, voiced in a moving appeal to the Christian heart. To be of use it must come in contact with the churches and with the hearts that need it.

CHINA AND CHRISTIAN MISSIONS.

BY REV. JUDSON SMITH, D. D., PROFESSOR OF ECCLESIASTICAL HISTORY IN OBERLIN THEOLOGICAL SEMINARY.

[A paper read at the Annual Meeting of the American Board, at St. Louis, October 19, 1881.]

I SHALL attempt at this time to maintain and enforce these three propositions : —

1. The conversion of China must prove one of the most significant and decisive steps toward the evangelization of the whole world.

2. Circumstances favor the immediate and wide enlargement of missionary labors in China.

3. No form of Christian work anywhere offers grander attractions to the young men of this day than the mission fields of China.

THE SIGNIFICANCE OF THE WORK.

1. China has hung upon the distant horizon of the western nations for more than thirty centuries, and has proved a true loadstone to the deeper minds of every generation and of every land. Hebrew prophecy first descried this people, and foretold their late but certain part in the great redemption; classic geography and tradition recorded their name and place; but it is Christian zeal and enterprise that have at length sought them out and stood before them face to face with the glorious answer to all their questionings, the heavenly key to their great destiny. The claims of China as a field of missionary effort have long addressed the deeper and more sagacious minds of the church with special and resistless power. Not to speak of the plans and deeds of Franciscans in the fourteenth century, and of the Jesuits in the sixteenth century, Livingstone, the great apostle of Africa, first chose China as the scene of his missionary labors, and never lost this early love. Judson, the great pioneer of missions in Burmah, cast the eyes of a Christian statesman along the borders of this great people, and both planned and prophesied their speedy conquest by the cross. Despite the unusual difficulties that have beset Protestant missionary operations here from the days of Morrison onward, twenty-six different societies have already sent thither their men to attempt this great work. The American Board has improved the first openings that offered here, and has ever been on the alert to enlarge its field and extend its work.

1. Some of the grounds of this peculiar interest are obvious, and need only be mentioned. Such are the vast extent of the Chinese empire, its prodigious population, its great antiquity, the remarkable character and achievement of this people. One of the broadest empires the world has ever seen, one tenth of the land surface of the globe, greater than all Europe, than the United States and Alaska; including a population of nearly 400,000,000 souls, more than a fifth of the entire human race, enough to make a hundred such cities as London; with a continuous history that reaches back beyond the beginnings of Europe, of Rome, of Assyria, of Egypt, to a date before the migration of Abraham from Ur of the Chaldees; presenting through all this tremendous stretch of ages settled modes of life, a stable government, fixed institutions, the development of literature, the arts of life, and a remarkable civilization; no reasonable and intelligent man can look upon China without respect; no Christian man can contemplate its conversion without the liveliest feelings and the strongest desires. This is the greatest single task the gospel has ever yet attempted. Its achievement must carry the whole work of missions far onward toward its completion at a single stroke. If the Christianization of the old Roman world seemed like an open demonstration of the truth of the gospel, the conversion of China must mark a like glorious step in Christ's march to final victory. The evangelization of China will prove to the Asiatic and Eastern world to the full as significant and decisive an event as the conversion of the Roman empire was to the western world in the first centuries.

2. Observe some of the immediate consequences of the conversion of this great empire. Here are between three and four hundred millions of souls sweeping on toward a Christless death and a hopeless eternity with every setting sun, with every flying hour. Every generation this mighty tide of human life is swallowed up in death's oblivion; three hundred and thirty millions in thirty-three years, ten millions every year, eight hundred thousand every month, twenty-six thousand every day, a thousand every hour. The mind stands appalled at this ceaseless, fearful flow of human souls

out beyond the reach of Christian faith and hope, this terrible plunge of a great people to endless perdition.

What appeal to Christian pity and help can be more tremendous and resistless? It can never be too soon to begin to save these souls. No effort can be too strenuous or too protracted. Almost one fourth of the race for which Christ died sweeps on to death, present and eternal, without opportunity to hear his gospel or know his mighty name. The sight of a single man adrift in the rapids above Niagara would thrill with horror every soul that saw his certain doom. And here are thousands upon thousands, every day that passes, shooting sheer down the awful plunge of a ruined soul. The salvation of the present generation in China is a most urgent and glorious demand upon our times.

3. But the winning of China to the gospel means much more than that. It is enough to thrill the mind and ravish the heart to think of the millions of China now living as enlightened and redeemed by Christ. But the gospel plants an eternal seed, and changes the face of society and the spirit of nations as truly as the individual heart and life. The evangelization of China means the setting up of Christian homes through all the borders of that widespread empire, the Christian training of all its countless children, the rising of Christian schools and colleges in every province, the steady uplifting, enlightening, refining, redeeming influence of the Christian Church and its worship throughout the whole framework and in the very heart of society and of the nation. Nay, it means the rising of a new society and a new nation and a new prolific civilization over all that vast and noble space, instinct at every point with the spirit that sweetens human life, with the forces that lift man up toward God and righteousness. It means the turning of China full into the currents of human progress, her transition from being a weight and clog upon the movement of the ages to a mighty propulsive force that shall sweep all Asia and the eastern world on to a glorious destiny.

Think of generations upon generations rising in blessed succession over all that nation, no longer sitting in darkness and helpless inaction, but themselves a mighty, resistless host, at every point, by every means, with patient zeal spreading abroad the sweetness and light and blessing and salvation of the kingdom of God! Why, with China a Christian nation, to all Asia what England is to Europe, what the United States are to America, what task of evangelization would anywhere remain which could not be swiftly and thoroughly achieved? Nothing in Asia could long withstand that argument and that example. The whole vast Pacific would be lighted up with the glow of this people's new faith and life. The achievement of this grand result, and the glorious fruits of it, would prove a practical and standing refutation of every skeptic doubt and sneer. The arm that has reaped such a harvest must seem to every mind able to gather any grain this world can grow.

This revolution of which I speak is indeed slow to effect; it will not come in a day or a year. But it is the end which will be reached at last. This is precisely the work the gospel seeks to effect, and it never rests until this end is gained. This is just what the gospel has been doing in the earth these eighteen centuries; in Palestine and Syria, in Asia and Greece, in the Roman empire and in every state of barbarian and heathen Europe, in the Sandwich Islands and Madagascar; this is precisely what the gospel is doing to-day in Turkey and India and Africa and Japan. The demonstration has been a thousand times repeated that the conversion of any people brings, sooner or later, the civilization of that people. And this is what will follow the gospel in China just as certainly as daylight follows the dawn.

4. The character of the Chinese promises great results from Christian work among them. All souls are of priceless worth. The sacrifice on Calvary demonstrates this. All peoples were included in the aim of Christ's redemption, and are embraced in the sympathies of Christian love. In these supreme relations there is no difference.

But there is such a fact as an ethnic quality, a peculiar and distinct gift to each nation and people on the earth. Greek and Roman differed from each other by much more than name and country, and both differed from Jew and barbarian by an intrinsic and special character which we recognize and name as the genius of the people — the tribal or ethnic quality. This is not an accident of time or place; it arose before any outward difference of situation existed, it does not disappear when all such differences are removed.

Now I say that the Chinese have a character, as a people, that promises great things when the gospel shall become triumphant among them. I mean to say that viewed in its bearings upon the kingdom of God on earth, the conversion of China is a matter of peculiar meaning and importance; it will carry with it wider consequences and more significant results than the evangelization of many another heathen people.

In the first place, they are a people of decided domestic traits; trained to revere their ancestors and to cherish family ties, and having a basis for this virtue in their constitutional tendencies and tastes. We cannot, of course, say that the family in the Christian sense is a feature of their social life, but their national genius and traditions all favor the prompt and powerful influence of this Christian conception, and the way for its establishment seems to be already laid. The surprising longevity and stability of Chinese society are due, we must think, in no small degree to this trait of their social and religious life. Christianity here will have, not so much to create new conceptions and form new habits, as to put a new meaning and spirit into institutions already in use and honor, to carry up an established usage to higher forms and nobler ends.

Again, the Chinese are a conservative, steady-going, stable people; they take impressions slowly, but hold them with great tenacity. Their whole history is an ample and varied illustration of this trait. When Christianity is once well established among them we may expect that it will take a firm and lasting hold upon their thoughts and life, and yield its precious fruits through long generations and ages. The very quality which has made Chinese civilization so fixed and immobile will render the transition to the gospel more difficult, perhaps, but more permanent and thorough-going also when once it is effected. Like the English of the modern age, like the Romans of the ancient world, the Chinese may not move so swiftly as some other peoples, may not yield so quickly to outward influences, but they hold well and firmly all that they receive. All this is certainly the superior qualification for high and enduring results. The Japanese may profess the Christian faith more promptly, may yield to western ideas a truly marvelous reception, but the Chinese are likely to hold the faith more steadfastly, and to move more steadily and fruitfully forward in the new modes of life. There is good reason to expect that the gospel, while it is slow to enter and win assent, will yet in the end take a firm and ineradicable hold upon the Chinese mind. Their attachment to tradition, their reluctance toward change, their deliberate examination of all that is new warrant us in expecting that when the truth is embraced it will be with a profound and unalterable conviction that it is indeed divine. The Chinese are precisely the material of which martyrs and confessors are made.

5. The Chinese have a great past, but they are to have a greater future. This is of special significance in our plans for missionary labors there. Long and costly toil will not be thrown away. The industrious habits and physical vigor of the people point to this conclusion. They have the gift of labor and thrift, the very qualities on which an enduring society must rest. They can subsist on very little; they can wrest a livelihood from most unpromising conditions; they are a nation of workers, not of beggars. And they can sustain long and severe toil. There is left among them a remarkably sound physical constitution, capable of great effort and of great endurance. They are not an outworn, broken-down, enervated race like the Sandwich Islanders, whose passions and vices have undermined their bodily strength and soundness. This

persistence of physical force is a plain providential indication that God is reserving this people for some greater and nobler service than they have yet accomplished.

The moral and intellectual qualities of the Chinese also furnish grounds for expecting great things of them in the future. They are not free from sin and vice and social corruption. No man or nation wins that boon without Christ and his salvation. But the Chinese are relatively a moral and intellectual people. Morality, the proprieties of human relations, conduct, has been the very substance of their thoughts and studies and literary life for many centuries. Not, indeed, the pure and heavenly morality of the gospel—then would they need no light from us; not a morality of broad views and generous aims and high inspirations, but still a strict and definite moral code, which has left the impress of moral principle and right living upon the family and the social life of the whole people. They are not a gross, sensual, besotted people, whose hopeless inward corruption taints and weakens and degrades their mental powers and all their higher instincts and sentiments. Intellectual pursuits are in honor among them; literature has its place of recognition and influence. They have developed and maintained the highest civilization known in the Oriental world, outside the range of Christian influences, and that for thousands of years. It is indeed a civilization deficient at many points, stunted and weak in results, in vital need of deeper inspirations and loftier aims; and yet it deserves the name of civilization, and is a proof of such moral and intellectual vigor and capacity in this people as warrant us in predicting for them, under the sway of the gospel, a great and lasting future.

The material resources of the country this people occupy, not only not exhausted but scarcely yet discovered, "the precious things of heaven, the deep that coucheth beneath, the chief things of the ancient mountains, and the precious things of the lasting hills, and the precious things of the earth and the fullness thereof;" these also promise a great future for this people. God has had in view not only the history that has been made, but a greater and richer and more beneficent history that is yet to come.

THE FAVORING CIRCUMSTANCES.

II. The course of events, under God's providence, favors an advanced movement in the evangelization of China. The field of operations should be immediately widened, the missionary force should be greatly increased, and the very best men in our churches should be sent to this field.

1. Time and circumstances favor this widened effort. We are not absolutely at the beginning of this work. There are now in the Chinese empire about 100 missionary stations and above 500 out-stations, more than 250 missionaries and 70 single ladies engaged in missionary work, representing 26 different missionary societies, as many as 320 churches with nearly 20,000 communicants, at least 600 native helpers, 70 training schools and 20 theological schools. All this is extremely little compared with what needs to be done. We have but fringed the eastern coast of this vast empire with these missionary stations. But it is something to have done this. It shows that the work is not hopeless. Great strategic points have been seized, from which the wide and general Christianization of the empire may be successfully planned and executed. China can be converted; this we do not hope and infer; we know. The work has actually begun.

There are special reasons within the empire itself that favor the immediate enlargement and the vigorous prosecution of these missions. China is everywhere open to the western nations and to the Christian faith. Our missionaries can travel freely through the empire, carry on their work everywhere, under the protection of the Chinese authorities. And it is no slight gain that, through the representations of Dr. Angell, freedom from the imposts of idolatry has been secured to all native Christians, Protestant as well as Catholic.

Commerce is penetrating to the very heart of China, and is bringing new ideas into

the midst of the people. The telegraph is beginning to spread its network of new life over the land. Mining has begun to develop the prodigious wealth that lies stored up in the mountains. Railroads will soon still further hasten the collapse of old customs and conceits, the quickening of a new and better life. There is evidence that the existing religions of China are losing their hold, old faiths are failing, the sense of approaching revolution and change is widely diffused. All these things make the very opportunity we seek. As the English had lost faith in Woden and Thor when Augustine and his monks preached Christ to them and in a single century won the whole island to the gospel, so God has here prepared the way of his truth, and the messages of Christian love will to-day fall on countless ears providentially open to perceive its sweetness and welcome its life.

2. China is open to evangelization to-day from the sea to the western mountains and to the northern wall. This is a most significant fact, in view of the history of the past a most thrilling appeal to Christian lands to come and reap the wide harvests of God. The present generation in China must perish in their sins if we, the Western Christians of this generation, do not carry the gospel thither. Every province and city and home and heart is accessible. What a tremendous duty rests on the young men of this decade now in our seminaries and colleges and academies! What a solemn, what an inspiring call is this to us of these American churches, to see to it that men and means are abundantly provided for this prodigious work!

The cry comes to us all, and we all must face this mighty problem. Young men will never go to China in very great numbers, nor young men of very high promise, while we, the body and leaders of the churches, feel only a languid and remote interest in the field, as long as we think and say that "men enough can be found for China," that "our choicest young men are more needed at home than in China." We shall win China, under God, when we resolve to win it; when we stake everything on the victory; when we send our wisest, strongest, choicest men to attempt the task; when we put our money into the venture boldly and generously; just as we won our Union from treason's deadly grasp only when our treasures and our homes were staked upon success.

3. It cannot be necessary to show in detail that China needs the gospel. No one can seriously question this who knows what China is and what the gospel can do for men and nations. A people who literally know not God, nor the salvation of Jesus Christ, who have no protection in their government, no justice in their courts, no gentle courtesies in their homes, no conscience in their lives, their need of the gospel and what the gospel has brought to the western world is too plain to be denied. No difficulty is raised by pointing to the civilization which China has achieved without the gospel. It is a superficial and shallow view that finds in China, as it is, all the conditions of happy and prosperous human life. Tennyson touched the matter much more wisely:—

"Through the shadow of the globe we sweep into the younger day,
Better fifty years of Europe than a cycle of Cathay."

What China has achieved does, indeed, show what is possible when, at length, the old barriers are broken down, the old clogs removed, and this great people, filled with new truths, inspired with grander aims and hopes, shall arouse itself at the call of Christ to attempt the still unsolved problem of its destiny. The needs of China and of the Chinese are precisely those which the gospel alone can fully meet. It is Christ alone who can lead on the glorious dawn of the Chinese renaissance, the new birth of a mighty nation to liberty and righteousness and an ever-expanding civilization.

THE ATTRACTIVENESS OF THE FIELD.

III. We cannot well over-estimate the opportunities which this work sets before us. I do not forget that there are noble fields of missionary service elsewhere, and to each

belongs its peculiar attractions, its special glory; but I speak with assured confidence of the work in China as superlatively great and attractive.

1. Shan-se, the province lying next west of Chi-li, the seat of our North China Mission, comprising 53,268 square miles, and a population of 14,004,210 souls, is to be entered by the Board this year. Young men are appealed to, and are offering, to take possession of this province for Christ. Who can question that this is a glorious opportunity? In sober judgment I think a greater cannot offer to the young men of this day. Let Shen-se, the province next further west, be offered to some special band of young men as the broad space in the earth which they are to fill with the light and peace of the gospel. The Board is ready for volunteers in this service. The province, with its 10,000,000 souls, cries out to our Christian pity for help and the word of salvation.* Where shall they be found who will heed that cry and go to their help? And why should not every one of these nineteen provinces, these vast abodes of people who know not Christ or his gospel, why should they not every one be entered and possessed within the two next decades? That terrible, ceaseless, countless procession towards present and eternal ruin moves onward with appalling speed. It waits not for our deliberations; it pauses not while we ponder our duty; its fatal issue is making up even while we speak. God in his providence does not wait or delay. Now He throws wide open the door to all that far-stretching population, and bids the Christian world enter in and save them in his name. The time to attempt the redemption of China is now — not fifty years hence, not ten years hence, but now, in this very year of grace and of glorious opportunity.

2. This work demands and is worthy of the services of the very best men in the Christian ministry. Let no one think that young men of brilliant powers and promise throw themselves away when they go to China, or that we urge upon them an unreasonable sacrifice when we persuade them to this work. Saul of Tarsus did not miss his opportunity, or make a losing choice, when he turned away from all the preferments in the Jewish Church, which lay before him, and spent life and strength in winning Asia and Macedonia and Greece and Rome to the Lord Jesus Christ. That was the grandest work then to be found in all the world. And I boldly challenge any man to tell me what nobler piece of work is anywhere to be done in this generation than the evangelization of the millions of China. It is the very same work which has given to Paul his unfading glory in the annals of the world. And it is not one whit less significant a task to bring China into the circle of Christian nations to-day than it was to herald the gospel through Ephesus and Corinth and Athens and Rome. It requires just as superb powers. It gives to genius just as broad a sphere.

Take the task in one of these provinces like Shan-se; what honorable Christian ambition and high endowments will not there find amplest range? Fourteen millions of souls are to be evangelized. That alone is work enough for a Paul and Barnabas and Timothy combined. Christian schools are to be established, colleges and theological seminaries to be instituted, and all educational forces set in working order, that the people may in the near future provide their own pastors and teachers. Here is a task worthy the powers of the very chief of the apostles. A Christian press must be set up, and a Christian literature be supplied, that life and thought may at once be illuminated, quickened, enriched, inspired by Christian faith and sentiment. No man can well conceive a nobler achievement than this. And all these things must be begun within a single generation.

The young men who go to China will have such opportunities for commanding and enduring service in the world's enlightenment and civilization as do not offer once in a thousand years. The best and choicest we have to send are not one whit too good for such work. The finest minds in England and America cannot find anywhere a grander sphere for the exertion of all their peculiar gifts. There are minds to enlighten, and hearts to heal, and wills to persuade. There is philosophy to criticise and

supplement, the half truth to be replaced by the whole truth. There is a new social order, a new intellectual movement, a new religious life, to be started and nourished and carried up to stability, for the greatest nation on the globe, for one fifth of the entire population of the earth. The world does not offer an opening superior to this, not even here in America, in this bright day of learning and liberty. And I shall say frankly to the young men of our seminary, who ask me where they can find the best work to do, "It is a great thing to serve God in the ministry anywhere; but if God opens your way to China, go without a doubt; go with all your heart; you cannot possibly find a broader, richer, grander work."

3. The result is assured. The millions of China are all one day to be Christ's subjects. There can be no doubt of this result. He who out of the weakness of the infant church of Jerusalem brought forth the religious conquest of the Jewish and Greek and Roman world—He is able to add China to his glorious diadem. He can use England and America to sow that kingdom thick and deep with the seeds of a rich and growing Christian life. The conqueror of Palestine, and Egypt, and Greece, and Rome, and the States of barbarian Europe, He can open every two-leaved gate, scatter all darkness, and renew the face of China and Asia as once he rose in glory on the heathen and barbaric darkness of England and Europe. Indeed, the work is already begun. China has felt the pulsations of a new religious life; her millions are stirred at the glorious presence of their Lord. What a stride her people will take in the next fifty years! What an inspiring advance toward final victory the gospel will make!

The world reads the ambitions and exploits of its Cæsars and Napoleons and applauds. But what did they achieve that is worthy to be compared with the victories which the gospel wins in the earth? For a few short years they added nations, more or fewer, to the states over which they ruled, and changed the political balance of the world. The gospel moves forth through the centuries across continents and oceans, to add every people and land and race and tongue under the whole heaven to the kingdom of our Lord. And where it comes, there it works the most profound and the most enduring revolutions in the thoughts and sentiments and customs and arts and institutions of men.

Thirteen centuries ago England was as barbarous and savage and pagan a land as you can now find in Africa or in all the world. The gospel went thither and won its way and wrought its work, touched the minds and hearts of men with its divine truths and glorious hopes. Slowly but steadily this heavenly influence sank more deeply, spread more widely, exerted itself in manifold forms, until the kingdom of Christian England, the home and leader and guard of the best life and thought of the world to-day, everywhere known and everywhere revered, has taken the place of that dark and wild island of barbarians. Such an achievement as *that*, and the gospel can point to many besides, war has never recorded, diplomacy never has won, commerce does not dream of, literature and art are powerless to effect. And it is just such an internal renewal and mighty re-creation that Christian missions plan for China, that our sons and brothers are summoned to attempt, that Christ is already beginning to work before our very eyes. Who does not long to have a hand in such glorious work? Who does not deem it the supreme glory of our day that it witnesses such works of God's grace? Who does not hear with thrilling heart the divine summons to go with larger forces and broader plans and quicker steps to save the millions of China that are ready to perish, to plant the seeds of salvation through all the length and breadth of China and Asia and Africa, and the islands of the sea?

God grant to us to realize our times, the call of the hour, the glory of the opportunity, the ineffable privilege, in any way, to any degree, of sharing in this work! And God grant to the young men who now in our colleges and seminaries are looking for the place of service, to feel that they are "come to the kingdom for such a time as this," and with a noble ambition to press forward to this work in such numbers and

with such importunity that the majestic movements of God's providence and Spirit may only surpass the resistless march of the Christian host that arm themselves for the world's conquest to Christ, the final battle of history, the glorious and eternal victory of the ages!

"Mine eyes have seen the coming of the glory of the Lord;
His truth is marching on:
He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
Oh, be swift my soul to answer Him, be jubilant my feet!
Our God is marching on."

FIVE HUNDRED THOUSAND DOLLARS.

YEAR by year, till it has become an old story, has this sum been fixed as the minimum to be raised "this year" for the work of the American Board. That so much is needed for the ever-enlarging work in hand seems to be conceded. Nobody can question the ability of the churches to meet this call without imperiling any other interest. Evenly distributed, the burden upon each one would be light indeed. Average this amount among the membership and the Sunday-schools of our churches, and it looks like an undertaking that needs only to be named to be done. But none the less we have thus far failed of the twenty-five per cent. advance needed. Again the problem is faced. We are fully in the current of another year—two months along in it. What shall be the record? The offerings of the last year, legacies aside, were a little less than the average of the previous six years, from 1874 to 1880, the period of "hard times." If we advance to the \$500,000 needed and asked, it will be because one of three things happens.

1. Some fortuitous impulse *may* increase the receipts by \$75,000. But from whence is such an impulse to come? Who will engender it? Who is willing to stake much upon it? What missionary board would like to venture out on such a possibility? The increase is about as likely to come that way as any tree of the forest, marked on the first day of January, is to be struck by lightning during the next summer.

2. A consecrating baptism of the Holy Spirit would almost certainly bring the advance. For there are givers enough, and they have money enough that they might spare, and all that is needed to loosen their grip upon it and give it direction towards the world's evangelization is a wide-spread revival of religion. This would most certainly do it. This is the way the Spirit of God works when He is welcomed to the hearts of men. For this God will be inquired of. Too earnestly and continuously we cannot pray for this great gift.

3. On the present plane of consecration it might be done, if in every church there were put forth systematic effort to reach every member with the appeal from the world-wide field, and every Sunday-school were given an opportunity to lend a helping hand. But how is this to be brought about? Who in every church will take it upon himself as a solemn charge from the Head of the church to see that this is done? We can lay this work upon pastors and officers of the churches and Sunday-schools of our great constituency, and can say with certainty, that doing as we did last year is to come short again. If the plan

adopted is an annual collection, then it needs to be prepared for with vigor and system. A single plate collection cannot reach everybody in any church under the sun. A thorough canvass, well prepared for, might do it. Some way to reach every church so as to give every person in it an opportunity to contribute might be secured by *somebody* in each church, if he would. Shall it be done, that we may this year get over what has hitherto been an impassable boundary, into a land of broad rivers and streams, with its wider plans and corresponding achievements?

THE GREETINGS OF THE AMERICAN BOARD TO THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Congregational Union of England and Wales, in anticipation of its Jubilee meeting, which was held in Free Trade Hall, Manchester, commencing October 4, invited the American Board, in common with other missionary organizations of this country in which Congregationalists coöperate, to be represented by one or more delegates. The Rev. Dr. Hopkins and the Hon. William E. Dodge, President and Vice-President of the Board, being then in Europe, were chosen for this service, but were unable to be present at the sessions, to the great regret of many friends of the Board, both at home and abroad. They, however, addressed from Paris a letter to Union, conveying the greetings and congratulations of the body which they represented. After referring briefly to the origin and work of the Board, they say:—

“In this work—the grandest of all work—we hail you, brethren, as one with us. We remember you in your own earlier work and great success, and we shout to you as one grand division in the same great army. If your organization differs, as it does sometimes, from ours, we are yet in this work wholly one in spirit. We find, indeed, in your very name the two elements which we recognize as essential, and desire to cherish. In the word ‘Congregational’ we find the element of self-government and of Christian liberty. In the word ‘Union’ we find the element of concentrated and aggressive force. These are the two elements to be cherished and combined, and that system is best which combines them best. Liberty and intelligent, concentrated effort, these, and these alone, in a common cause like that of missions, in which we rise above local and individual interests, give evidence of that unity among Christians for which Christ prayed, towards which we hope the age tends, and which is to be reached not so much through identity of belief and organization as through love for the Saviour, and a common sympathy with him in his passion and work.

“Has not Christendom, dear brethren, have not we, erred, in seeking too much unity of heart—which is the only true unity—through unity of belief and of organization, rather than in seeking unity of belief and a spontaneous unity of organization through unity of the heart? On this point have we not all been taught a lesson, within the last few days, in the unity which every one speaks of and feels, and that has resulted simply from the wonderful and unprecedented wave of sympathy that has spread through the civilized world in connection with the assassination, the prolonged suffering, and the death of our

beloved President Garfield? Before the power of that wave we hear, and we believe, that the animosity between the North and the South has given way. The blood of a great victim has been its solvent. Before the power of that wave the already strong and growing amity between us and you of the mother country has been wonderfully increased, so that it would be impossible for us to fight you now. By the power of that wave, it has been felt through the civilized world that there is, in our common humanity, a deeper ground of unity than in special forms of government, or even in nationality. But yet, while all this is true, it is also true that there has been no change of intellectual belief. We still hold as firmly to the superiority of our Republican institutions, and you still hold as firmly as ever to the superiority of yours. You love the Queen — God bless her — no less than you did before; and we love her now almost as well as you do; Queen, not of England alone, but, by the messages she sent, of human hearts everywhere.

"But, brethren, if such results may flow from a common sympathy with a great and loving man, who stood for the cause of good government, and so was, in some sense, our representative, what may be hoped when the eyes of men shall be fully turned towards the sufferer of Calvary as He died in greater agony by the hand of murderers, standing for the purity of the government of God in connection with our redemption? When President Garfield died, there was the voice of human sympathy, and that alone. Nature held on in her wonted course, for her Lord was not there. But when the sufferer of Calvary died, the sun was darkened and the rocks were rent. This sympathy of nature, while men mocked, we believe to have been the pledge of the sympathy of the race when their eyes shall have been fully turned towards the mighty sufferer. Through that sympathy there will be union with him and with each other. The blood there shed will be the solvent of all human hatreds, and there will be found in the person and work of Christ a ground of unity that could not be found in creeds or organizations.

"Well then, brethren, we seek for all truth, and for the best forms of organization; is it not the lesson of the hour, and is it not time that we should learn more fully that there is in our common Christianity, as revealed in the person and work of Christ, a ground of unity through the heart deeper than any other, and through which all other unity will be sure to come?

"It is because we believe that the spirit of this unity is more fully expressed in our missionary work than in any other way that we wish our work in that direction to be recognized by you in your great gathering, and that we venture to exhort you to continue, with even greater zeal, in your work, — which God has so greatly blessed and honored, — as we hope to continue in ours, 'till He, whose right it is, shall reign King of nations as He is King of saints.'

"Regretting again that we cannot be with you, and hoping and believing that the next fifty years will be of more rapid growth and more abundant fruitage, we are yours, in the work and hope of the Gospel,

"MARK HOPKINS, *President of the Board.*

"WILLIAM E. DODGE, *Vice-President.*"

THE OUTLOOK FOR THE FUTURE.

[A SECTION of the Home Department Report of the Prudential Committee read by Secretary Alden, at the St. Louis meeting, has such a vital bearing on the future work of the Board that it is here reproduced.]

The financial problem before us is this: How shall our regular annual receipts be augmented, at least twenty-five per cent., so that they shall average certainly not less than \$550,000?

From legacies and miscellaneous sources we cannot probably expect more than the average for the past five years, about \$92,000. From the Woman's Boards, if warmly supported by their constituency east and west, we can probably depend upon an increase of at least \$20,000 above their average for the past five years, \$86,680. Shall we say that we may reasonably expect from these three sources, Legacies, Miscellaneous, and the Woman's Boards, an average for the next five years of not less than \$200,000?

From our nearly 4,000 Sunday-schools, through the Mission School Enterprise, we have received, as an average during these same five years, \$5,104. Is it too much to ask and to expect that this amount should be multiplied at least ten fold? \$50,000 from the 440,000 members of these Sunday-schools, would be an average of less than one cent a month. Ought not this great cause of foreign missions to receive from this source alone at least \$100,000?

The five years' average from regular contributions of the churches, not including what comes through the Woman's Boards, has amounted to less than \$250,000 [\$247,257]. On the supposition that the entire gifts of the female members of the churches pass through the Woman's Boards, which is by no means true, and that the regular contributions reported in the *Missionary Herald* are all bestowed by the 128,000 male members of these churches, the average, then, for each member, would be less than four cents a week. Is it too much to ask, for the broad work of proclaiming the gospel to the perishing world, that the men of our churches, some of whom are accustomed to give largely to this and to every good work, should average at least one cent per day? This would bring into the treasury during the year, more than \$467,000, an advance of over \$200,000, all of which is needed if we are to carry forward our foreign work to any degree commensurate with our opportunity.

With these figures before us, what is our financial outlook for the future? Shall we plan to carry forward our work permanently upon the somewhat enlarged scale into which we have been introduced by special Providence of God during the past two years? If so, we shall need from our regular donations for the next year, as already intimated, the generous advance of at least twenty-five per cent., and a continuous corresponding advance for the years to follow. May we not reasonably expect such an advance in view of the enlarged resources and increased membership of the churches, in view of the considerable sums which may be raised by systematic benevolence, vigorously sustained over our wide home field, and especially in view of the several important departments, both evangelistic and educational, which are included in our foreign work, and of the abundant blessing of God which has attended them all?

Should the Spirit of that Lord, who, though He was rich, for our sakes became poor, be poured so abundantly upon our churches that there should be an

immediate advance in our regular annual receipts of fifty per cent., the sum total then would amount to only \$675,000 a year, every dollar of which could be at once economically appropriated, while wide and populous fields would still remain unevangelized.

At this Annual Meeting, held in the heart of our home missionary field, where we are impressively reminded of our indebtedness as a country to the glorious gospel of the blessed God, may He enable us to devise liberal things, with enlarged faith and enlarged expectations, for the great work of proclaiming the same gospel to the uttermost parts of the earth.

LETTERS FROM THE MISSIONS.

Zulu Mission — Southeastern Africa.

GENERAL MEETING OF NATIVES.

MR. WILDER reports the gathering of native churches held at his station, Um-twalumi, August 3-7:—

"Such a busy, bustling time as we have had; worthy of the most enterprising Yankees. For the last three months all have been talking about the general meeting. I wish this meeting would be held here every year if it would make the people exert themselves as they have recently. I am thoroughly convinced that the Zulus would be classed among men if they could be seen preparing for company. Brutes do not make any preparations when they expect company.

"Some fifteen new houses have been erected by the natives, either because they had not room in their old houses, or because they were too dilapidated, to entertain company in. Some sixty American chairs have been purchased. Teas, coffees, flour, curries, etc., have found their way into family larders where ordinarily such things are not seen. The more well-to-do men have purchased eight cows to slaughter for their guests, and my corn-mill has been in constant use for days past, grinding meal for the expected visitors. Dressmaking has been thriving the past weeks. To find a better assortment of goods some of the more fastidious young women have visited Durban, a journey of one hundred and fifty miles, walking all the way! The young men are not behind the other sex in their preparations.

They are certainly fantastic in their tastes. It is the fashion just at present among them to wear a white patch on either knee of their trowsers, and a red or blue handkerchief as a sash over the shoulder, imitating, I suppose, the officers in the British Army as seen in the late Zulu War.

THE SERVICES.

"Our people did not forget to prepare themselves also spiritually. The meeting had been prayed for in public and private for many weeks. At the opening session an address of welcome was given by Umpahlwa, who, as a little boy nearly thirty years ago, came to work for my father. The singing would make you smile, to say the least, but no matter. *Good* church music is a cultivated flower, not produced when the early missionaries were laboring in the German wilds. Thursday, Friday, Saturday, and Sunday, at early morn, noon, and night, the crowd gathered in and about our little church, to hear a rousing sermon, loud singing, and earnest prayers. Two or three hundred heathen congregate at noon under our far-spreading wild fig-tree, and are urged to repent. Saturday noon some one hundred children from the kraals came at my request (I had first obtained permission of their parents to let them come), and one of our promising young men gave them a talk. Sunday, Ufunjwa, an old playmate of mine, was received back in the church, after passing a most acceptable examination. He is a strong young man, and is doing a good work among the kraals, where he

has a day-school. On Sunday evening reports were given from all the stations, and the contributions for their Home Mission fund announced. They amounted in all to \$440. An out-station, started by a native, heads the list with a subscription of over \$65. Umtwalumi station, by no means the largest or wealthiest, and with all the expense of having guests, stands third in the list of subscriptions. With thanksgiving and praise the meeting closes, and Monday all are gone.

"This is the first general meeting of the natives I have ever attended, and I was favorably impressed. I tell the people it would be well to hold the meeting here every year, if it would make them work as they have. It was better than I feared it would be, considering the unpopularity of the late rules put upon the churches through the influence of the missionaries, and the manifest desire, amounting almost to a passion, for worldly gain on the part of many of our Christian natives. On the other hand the meeting suffered greatly for lack of preparation of the speakers, and for the want of a definite subject to direct the thoughts into one channel. The subject of foreign missions did not receive the attention from them that we had hoped, but I found them all interested and willing to talk the matter over. I hope next year they will inaugurate the foreign work among the churches, and be ready to enter Umzila's Country, if Mr. Richards reports favorably. Without any suggestion from the missionaries, the native committee recommended the starting of meetings especially for the young, and appointed two at each station to take charge of such young people's meetings. We held our first service in accordance with the recommendation, and had a very good gathering.

"We have five inquirers among the young, and two others, I feel, are hopefully converted."

UMZILA'S KINGDOM. PROGRESS OF MR. RICHARDS.

The following letter, dated Maganga, July 2, has been received from Mr. Richards:—

"This is the last village in the Portuguese country, and according to the custom of the land we may send back letters. So I give a report of our journey to this point. We left the point across the bay from Inhambane on June 24th, and during the seven days of marching we have traveled 414 kilometers. The paths in Africa are very crooked, and we go in a zigzag line most of the way. My loads are very heavy, averaging not far from fifty pounds, while thirty-five is far better. I have forty-five porters, one cook, two native preachers, and a Portuguese sergeant. My men complain little, although at the end of one hour's march they will tremble under their loads, and perspire very freely. The people, without exception, are very kind. We have abundance of food at no cost whatever. It is no light draft on a kraal to supply fifty men with food, and especially native porters. A week ago today a native chief asked me to stop with him, and be his missionary, and yesterday Ianbye, a dignified chief, asked me to send to America for a teacher for him. How I hope for the same success at Umzila's!

"My native men are John Pohleni and William of Inanda. While we stopped for dinner yesterday William got the whole kraal together and preached to them.

"Every day but one we have had an airy, cool, dry path. I should think fever would not be found here. There is much bush, and oxen would not find water. My donkeys are of very great help. I ride more than half the way. There seem to be a great many people here, and they would respect a missionary. We are 'one day from the sea,' so the natives all say, but this means any distance from twenty-five to fifty miles. We are to the west of Mr. Pinkerton's route, on what is called the middle way. I have enjoyed the way very much. Our preparations seem to have been complete, save the medicine chest which was left in Durban, and we have no need of that yet.

"I hope to reach Umzila in sixteen days. May God hear the prayers of the American Board and of all Christians, and give his word a speedy entrance among this most needy people."

THE PEOPLE. THE CLIMATE.

Mrs. Richards, now in Natal, in forwarding the above letter from her husband, makes extracts from other letters received by her, in which Mr. Richards says:—

"I saw some of Umzila's people last night. They had guns, and had been out on a hunt. They were friendly, and I am quite hopeful that I will succeed among such men. We are well received wherever we go, and I hope we may be among Umzila's people.

"I have prayers with my men every morning just before starting. We eat by candle-light in the morning, starting at about half past seven o'clock, and at four in the afternoon we come to a halt. The villages are not arranged to favor travelers, and the days are very short. It is dark about five o'clock P. M., and not light until six and a half A. M. Some days we have to go far, and some days we have to stop at noon, because we cannot make the next kraal or village. I have the best there is at every place. The nights are quite chilly. I have always a native hut to sleep in. Sometimes it is quite nice and clean, and sometimes all filth and insects. The thermometer stands at about 55° at 6 o'clock, A. M., and at noon it is about 80°.

ABUNDANT FOOD.

"I hope to reach the Sabi River next week, and Umzila's in ten days more, but cannot tell how we shall get on. I have not had to pay once for food for my men. I do not know how it will be after to-day, but I suppose I must pay for everything at the rate of about two yards of cloth for a day's food for man and beast.

"If you were here to-day you would see me writing under abundant shadows. About twenty natives are watching every move to see if they cannot learn how it is done. I gave one a piece of paper and a copy, and he performed about as well as a child of three years would do.

"We have found no water for two days except in wells, very large, and with a bark ladder to the bottom. We are not in a region of much game. There is no water here for game. Buck are plenty. Their hides retail at fifteen shirt-buttons each."

West Central African Mission.

MUCANOS. FAVOR TO WHITE MEN.

SERPA PINTO says that the word which strikes most terror in Bihé is *mucano*. This is a fine levied by any person who deems himself injured, and which, according to custom, he immediately proceeds to collect from the offending party. It is an outrageous system, affording every opportunity for the most unjust demands. Letters received from Mr. Sanders while at Bailunda, May 9, speak of this matter:—

"We have been somewhat troubled about the matter of *mucanos*. Mr. Bensande and others on the coast said we would be entangled by the natives and stripped of all we have. I have been pleased to hear from Mr. Coimbra, as well as from our guide, that against ourselves personally they cannot have *mucanos*; that we would be robbed only through our slaves; that the master is compelled to pay for his people. Further questions elicited the information that servants who are hired by the day, or week, and nightly return to their own houses, bring no responsibility to their employers. All take it for granted that our declarations as to purposes are merely made to conceal our real motives. Hence they doubt not but that we will own slaves. Mr. Galvao gave the clue to, or reason of, our freedom from *mucanos*, I think. 'Every white is a soba here,' were his words, or 'Here we whites are all sobas.'

"This Sr. Lucas Coimbra is a chief and counselor of the king. He has a larger place in Bihé, it is said. Naturally the greater privileges and distinctions enjoyed here make it the favorite residence. Through him the king invited us to go and see some of the ceremonies in honor of some ancestors. I mean to accept, trusting that the occasion will be less tedious than visits of state.

"Beginning to understand the language I find it necessary to make Barros correct himself quite often. If I say, 'I do not wish to give handkerchiefs for fowls,' he says, 'There are no handkerchiefs, will you take *riscado*?' Soon some handkerchiefs must be used, then they will say, 'The white man is a liar.' When I make

him give my words, he complains that I do not understand how to do business with the Kimbundas."

THE KING'S FESTIVAL.

"Going to the festival with Sr. Lucas, we were received in fine style at the outer gate by two men. Passing through another gate we came to that in which the king receives and in which he tries cases. He soon came from among the people and gave his welcome. Then two huge pots of ochimbombo were brought out for our refreshment. Each required two men to carry it. Those with us felt their task a burden before we left the festival. For no beer could be left or the king might say his gift was despised. The manner of drinking makes abstinence the preferable alternative. A large gourd is filled. Sometimes two-gallon gourds are used. An attendant brings it, and squatting before some person, drinks. This proves it not drugged. He then cleans the rim with the palm of the hand, and passes the dish. The recipient drinks, wipes, passes, etc. The palms of some of these persons are clean, others are filthy. Though they consider the gourd in better condition for use even after a soiled hand has been passed over it, a stranger does not care to drink with them.

"After resting we went down to view the ceremonies. Some women decked with red handkerchiefs and other finery were dancing, while some men kept time by clapping of hands, an unusual way of keeping time for the dance. These women were supposed to be possessed by certain ancestral spirits of the king, who had come from the other world. Their various motions were the working of the spirits. About four hundred persons seemed to be present, though but few took part. After the women stopped the men danced, but we soon took our leave. On this day the king was not dressed in state. Mr. Miller went on the next and great day, but noticed no difference in the exercises. The king was robed in state.

"After the king had three times asked to see my rifle, I took it to show him. After doing business he led the way to a bare spot by a private entrance. At the

door he significantly remarked that if it were desired to give a present without the knowledge of his people, it should come by night through this entrance. This from the supreme judge of the land we would think quite out of place.

"The caution of the king saved an exhibition of my unskillfulness. 'Shoot high lest some one be hurt,' was the drift of his words. He pulled the trigger once, and seemed delighted with the whole performance.

"Then he took myself and guide into his private premises. The first enclosure is about forty by eighty feet. In the middle is a little attempt at ornamental gardening, but in a very rudimentary state. In one corner stands a small hut over whose doorway hangs a charm. Against the wall leans a doll of wood. It is two feet high, and rudely made. Its face is depicted on a flat surface with black paint. A cloth wound about the body dresses it in native style. A small tree, nearly dead, and in the center of a stone heap, stands before the hut. It is loaded with skulls of goats, and all together are fairly clothed with cobwebs. This seems to be their religious corner.

"The other huts probably are store-rooms, or belong to some of the hundred wives he is said to have. It may be that this matter of polygamy will prove as great an obstacle as in the Zulu mission. I saw the queen sitting by two children as we passed through this enclosure. The next is small and contains no huts. Here the king, remarking, 'Enemies go no farther,' opened a door and preceded us within. The first hut had on the outside attempts at frescoing and rude pictures of animals. This was the only noticeable thing. Five or six ordinary huts were there also. The next enclosure was just a repetition of a cluster of huts. Each hut belongs to a wife or concubine. These enclosures are separated by wooden palisades. I should have said that from the place where the rifle was fired there is a splendid view of a part of the country. Many villages, or rather the clumps of full grown trees indicating villages, could be seen. They seem to choose hill-tops for their villages. The population from this point of obser-

vation appears much larger than from the other side of the hill.

"Mr. Miller and I have had light attacks of fever this month, but they are easily controlled. Just now both of us are well. We are beset by many beggars (visitors), but have entirely ceased giving to them."

Mission to Spain.

A WOMAN'S BOARD.

THE following letter from Santander furnishes a new illustration of the obstacles against which our missionaries in Spain are contending:—

"Some time since a union was formed of the leading and most devoted of the Roman Catholic ladies of Santander, for the overthrow of the Protestant work. Their plan of procedure was to place their agent, or agents, in position to take note of all who should enter the Protestant place of worship. The most untiring personal efforts were continued for months to dissuade every individual from attending. Such admonition, if unheeded, was followed by efforts to induce employers to discharge such servants as persisted in attending, to influence customers to withhold patronage from such shop-keepers, and to persuade landlords to eject such tenants.

"A photographer who once had a fair business lost his eyesight: for months and years he stood on a certain corner, where he still stands for hours each day, with crooked arm and cup-like palm, making a silent but eloquent appeal to every passer by, and receiving such a steady income of pennies from his patrons of better days as made him a happy man among poor men. From constantly maintaining one position, the muscles have become firmly contracted and the sinews so hardened that the power to extend his right arm has been lost. The cup-like palm is ever waiting the pennies of a truly sympathetic and generous people. Like another blind Bartimeus, he heard the passing crowd and followed in to the Protestant services to listen to the words of the Son of David. He came, and he came again. Those loving words found response. Soon the pennies ceased to drop into his empty palm.

His income, which, though of small drops, had been as sure as the early and latter rain, now failed. The 'Woman's Board' of the city had taken his case in hand, and notified all the poor man's friends that he had joined the company of 'Protestant street sweepers,' and by so doing had forfeited all aid from the sons of the church. He left off attendance on the services of our missionary, and soon his offense was forgiven, and the stream of pennies again returned to his needy hand. Such is Rome. It may be safely said that there is not a person among all who attend this service who does not suffer socially and financially for so doing."

MISSIONARIES WELCOMED.

Mr. William H. Gulick writes from Santander (September 19) of the welcome accorded himself and wife on their return to their station:—

"It is pleasant to get back again to those among whom we have lived, so long, and who give us so sincere and hearty a welcome. When I returned to our Santander home alone at about this time a year ago, I telegraphed to the occupants of our house that I would reach Santander by steamer from Bilbao at about nine o'clock in the evening. Our house is situated on the top of a hill that commands a view of the Bay of Biscay on one side and of the lake-like bay of Santander on the other side. All craft coming into this bay sail up the narrow entrance close under our house. At the appointed hour the boat that I was in steamed up the channel. The girls of the boarding-school had placed lights in all the windows, which shone out beautifully over the water, and though in the darkness they could not see me, they knew that I could see them waving their handkerchiefs at the balconies. Many of the congregation met me at the wharf as I landed, and others still were waiting for me at the house on the hill.

"This time we came in upon our good people from a different direction. At seven in the evening of September 9, we drove through the familiar streets of Santander, and when the stage halted we found ourselves surrounded by a large

part of our congregation. At eight o'clock we reached our house on the hill. How the girls had worked to make everything bright and attractive to receive us! Just within the outside door the staircase was spanned with an arch of green leaves and of flowers, illuminated with colored lanterns. The walls had been whitewashed and pictures were hung everywhere, conspicuous among which was one of President Garfield. Busy hands had made numberless little changes that loving hearts had devised, to add to the pleasant first impressions of our arrival home. Never did returning missionaries receive more hearty welcome, — never did generous hearts show more clearly the love that filled them.

"We are glad to see that the work has gone on steadily and well during our absence; and the experience of these few months will prepare the people for the new order of things that will be necessitated by our removal to San Sebastian."

Western Turkey Mission.

KONIA.

DR. FARNSWORTH of Cesarea reports a visit to various out-stations, occupying him forty-three days, and necessitating 627 miles of travel in a wagon. At Nidgé and Ak Serai he found a hopeful state of affairs. At Cheltek and vicinity there is a Greek population of some 2,300 souls, affording a fine field for a Greek evangelist. Arriving at Konia, July 26, Dr. Farnsworth writes: —

"The people on this immense plain on which Konia is built, nearly all leave the villages and live in tents in the summer, and travelers, whether they stop at the villages or at the encampments, can find but poor accommodations. As our wagon enabled us to take along both bedding and food we were comfortable. For the most part I made the wagon my bedroom.

"I found Mary working faithfully in her little school. We have had no worker in Konia except this girl since the preacher resigned about a year and a half ago. The pupils appeared much better than they did eight months ago. We have now arranged

to send a male teacher to take the charge of this school. He is a man of maturity, who has had some culture, and we hope he will be able to get the people together for Sunday-school and meeting on the Lord's day. Mary has kept up a little Sunday-school, but the brethren have forsaken the assembling of themselves together on the Sabbath, as there is no one among them fitted to act as leader or spiritual guide. The work in Konia is not encouraging, but the labor bestowed has been small. We spent four days here and left with a strong feeling that this place, so dear to the hearts of all Christians because the great Apostle to the Gentiles labored so earnestly and suffered so much here, ought to be worked more efficiently. From Konia to Angora is an exceedingly uninteresting drive of five weary days. The second night we were at a large Turkish village where several Armenian merchants, from Cesarea and from Konia, are doing business. Some of them are enlightened men and it is to be hoped that the visit to In Evi (the house of the cave) may prove to be one of the more profitable ones of this journey."

THE PLAGUE OF LOCUSTS.

After visiting Angora, Dr. Farnsworth went to Istanbul, where he found a very prosperous work, under the care of a faithful young man. The church had been blessed with frequent additions and the schools are large. Hitherto no teacher could be found for a good school for girls, but recently a girl who has been trained in the orphan school in Broosa, has returned to her home in Istanbul, and the community have engaged her to open the long-desired school. At this place Dr. Farnsworth witnessed the effects of the locust plague, of which he writes: —

"You know something of the plague of locusts that has been moving on east from the Dardanelles. Starting several years ago last year the vanguard reached Istanbul. It was late when they arrived, and they did no considerable damage. They did however deposit their larvæ in vast numbers. In one case I found 140 on a square inch, which gives 20,160 to the square foot. Early in the spring the earth

poured forth teeming multitudes of tiny locusts. These devoured everything; grain, grass, vineyards, gardens, and passing on, left behind them a desert. It was early, and the vineyards soon budded again, the gardens were replanted, the fields resown, and soon everything promised a joyful harvest.

"Then came another hoard of locusts that had come from regions farther west, larger and stronger than the others. These too swept the fields and vineyards clean and passed on. Again the gardens were planted and many of the fields were sown. Favorable weather brought them forward, but then there came swarms of full grown, winged locusts, lighting here and there, and wherever they paused destroying like devouring flames. They marched right on, however, in their chosen course and only took what came within their range. I saw cases where a part of a field of grain was taken and a part was untouched. After this, very remarkable rains came on and when I was there in August the country was green and beautiful as in spring. But the vineyards will give no fruit though there is an abundance of leaves. The gardens may yield something. Large sections of the country will yield almost nothing and the people of Istanose, like the people of many other villages, are now suffering and look forward to the coming winter with dark forebodings.

"The peculiar starling that is the especial enemy of the locust came in vast numbers and destroyed multitudes. The government, too, collected, as reported, 1,620 tons of young locusts. Vast as was the number destroyed it seemed as if no impression had been made.

"I am glad to say that the governor-general of Konia was more successful in fighting this enemy. This is Seyed Pasha, a very able man, known as 'English Seyed.' He studied at Woolwich and has spent some thirteen years in England, and speaks English better than any other native with whom I have conversed. He not only insisted upon the villagers turning out and fighting this enemy in their several districts, but he went out and, in person, superintended the work. He assured me that they destroyed 38,146 tons. He also

estimates that as many were destroyed in trenches with no attempt at weighing. The result was that the locusts did very little harm in the district. Business men estimate the saving consequent on these efforts at not less than \$6,550,000. Seyed Pasha assures me that he now knows that the locust can be fought successfully. It is to be hoped that the government will not fail to profit by such success, and will use every means to destroy the multitudes on multitudes of these enemies now lying in the earth."

Central Turkey Mission.

A MOSLEM CONVERT.

MR. MARDEN, writing from Zeitoon, August 17, gives the following interesting story:—

"A few years ago a Christian merchant visiting Tabreez, Persia, sat one day in his little room at the Khan reading aloud from his Bible. A Moslem Koord, whose home was four days' journey southward, in the center of Persia, had come to the city on business, and was lodging in the next room. His ear happened to catch the precious words of the gospel through the broken partition, and he listened with intense interest. It was the first time he had ever heard of Christianity. He soon sought an interview with the Christian stranger, and on learning the way of salvation, he abandoned his faith in the false prophet, and declared himself a Christian. When he returned home he told his friends of his new faith, but they were fanatical Moslems, and sought at once to frighten the poor man back to his former belief. Arguments and threats did not avail, and he was imprisoned in the house of a Koordish chief and tortured. His hair was all scalded from his head, blocks of ice bound upon his eyes, sharp knives thrust under his nails, and his breast deeply gashed and then washed with some tormenting mixture.

"His persecutors, failing to alienate his wife from him, poisoned her to death. At last a woman from the chief's family came to him with a frightful story of tortures planned for the morrow, and showed him

a way of escape during the night. If he will recant, he has country, home, friends, lands, and flocks. It is an hour of fearful trial, and no human friend speaks a word of cheer. But he stands firm. In the deep darkness of the night, alone with his God, he starts out on his dreary exile. He turns his face to the westward whence the gospel message has come to him, visits Oroomiah, crosses the Turkish border, finds friends among the Christians of Bitlis, Van, and Harpoot, but he dares not stop till he reaches Marash in Central Turkey. Here now for two years, under an assumed name, he has found employment, and quietly identifying himself with Christians has won the sympathy and respect of all for his Christian character.

HIS PUBLIC CONFESSION.

"For months past he has pleaded earnestly for the privilege of a public profession of his faith in Christ, but the brethren, naturally distrustful of professions of conversion on the part of Moslems, have deferred his case. At length the missionaries obtained letters from Tabreez confirming the story of his life, and though the native brethren were convinced of his personal piety, yet in fear of the Moslems they durst not receive him to the church. The church committee, however, after a careful examination, gave him a recommendation to the church in Zeitoon where there are no Moslems. Last week he accompanied me to this city, and on Sunday he was baptized and received to the church. He will return at once to Marash, and his reception there is awaited with deep interest. This Koord is the first Moslem convert received to our churches or baptized by our missionaries in Central Turkey.

"Poor Mustapha, whose case attracted so much attention a year ago, has at last returned to Constantinople. He was hid away for a year where the native brethren aided him in setting up a tannery by which he could maintain his family, but failing to secure any protection from the government or from the 'English Reformers,' he at last became disheartened, and has fled from his home to conceal himself again in the multitudes of the great metropolis."

ALEPPO.

The Central Turkey Mission at its last Annual Meeting appointed a committee to present to the Prudential Committee the needs of Aleppo. The following extract is given from the letter of this committee:—

"It seems, indeed, an anomaly in missions that while the gospel is being promulgated in all the towns round about, the great center of all, a city of 90,000 inhabitants, should be wholly given up to the Jesuits, with the exception of feeble and interrupted efforts for the strangers in the place. Yet such has been the case in Aleppo for many years. Politically and commercially, Aleppo has been for centuries the emporium of all this region, and probably will always remain so. Oorfa, Aintab, Marash, and Antioch, are only its dependencies. Whatever is done at Aleppo affects all these and many other places.

"The city is chiefly Moslem, yet contains many thousand Greeks and Armenians, and a large proportion of Jews. Many of the people are wealthy and polished, and have a Laodicean air that seems, to say 'I am rich and increased with goods, and have need of nothing,' while doubtless the Master's verdict would be that, spiritually, they are 'wretched and miserable and poor and blind and naked.' Humanly speaking there is no hope for the adult population. They are joined to their idols, formality and worldliness. But there is always hope for the young; and in this case, there are also these additional hopeful circumstances, (1st), That Aleppo is an enterprising place where education is valued, and where many are willing to pay well for it; and, (2d), that many would especially rejoice at the opportunity of obtaining an English education, the Jesuits, of course, being devoted to French; and (3d), that for many years past we have been repeatedly urged to open schools there.

"Some four years since Mr. Adams was sitting in the shop of one of the principal Greek merchants in Aleppo, who inquired why we did not open schools there as well as elsewhere. He said he had a family of daughters, and commenced sending them

to the Catholic school, paying twenty pounds tuition, yearly, in advance. But the character of the school obliged him to remove the girls, and they were at home, growing up in ignorance. The parental pride of an Aleppine is quickly and deeply touched at finding his children behind others in culture. Some few send their children to Beirüt or Smyrna, a few others employ private teachers, and still more lament their lack of privileges in this respect. It would seem as if the time has come for us either to occupy the field, or allow others to come and make it their stronghold and build up educational institutions there."

Eastern Turkey Mission.

THE CARE OF THE CHURCHES.

DR. BARNUM, writing from Harpoot, September 2, gives an abstract of certain letters received that morning from different parts of the mission. These letters show the condition of the people, as well as the diversified calls to which our missionaries must give attention in their care for the people. Dr. Barnum says:—

"The first letter is from Severeke, which, although under the care of the Aintab Station, belongs to the Harpoot Pashalic. A brother writes in behalf of the community, that a man whose family are Protestant, but who is 'ungodly, intemperate, and a blasphemer,' has become a Mohammedan. He has a son twenty years old, and two little girls, one ten and the other five years old. He wishes to make his family Mohammedans too, but they all reject both it and him. The wife and son can act for themselves. The care now is for the little girls, and I am asked whether the father can claim them or whether the mother is at liberty to keep them. I send a man to the *Mufti*, the man whose business it is to explain the Koranic law, and he confirms my opinion that it is the mother's right to retain the children until they are old enough to choose their religion for themselves. He declined to give his opinion in writing to be sent to Severeke, doubtless hoping that in some way the authorities there would manage to have the girls recorded as Moslems.

"The second letter is from Peri. Our brethren there, after much seeking, and after paying high rent for several years for a house that is very unsuitable, bought a small house, with the promise of a lot adjoining, which, together, would make a good site for a chapel. Before the transfer of the latter was made, but after the bargain was completed, the Armenians hearing of it, went to the owner of the lot on Sunday, and persuaded him to sell it to them. The regular transfer was to have been made to the Protestants the next day. They finally concluded to build upon the site which they had already secured, although it was small, so after obtaining the necessary permission from the local government, they pull down the old house and begin to build. The Armenians make a great ado about it, and now a letter comes from the preacher, saying that the governor of the district has been frightened into prohibiting the building, although he confesses to the Protestants that there is no *justice* in his prohibition. The brethren are weak, and they have met with so much opposition that they are well 'nigh discouraged. So I must send them a cheering letter, and must write to the governor, begging him to let the work proceed.

CRUEL PRIESTS.

"The third letter is from the preacher in Hagro, a town in the Diarbekir district. The congregation is small, but during the last year, as there are some signs of promise, the Armenians have begun to persecute the Protestants. The Protestants have tried to secure a separate burying-ground, but the Armenians have successfully opposed it, although they have said that no Protestant should be buried in their lot. The preacher writes, 'During my absence a little girl has died here, and the father took the body to the Armenian church, expecting that the priests would be glad to bury it, if allowed to do it according to their own rites. Instead of that, the priests and people declared that it should not be buried, but took the body and cast it out of the church.' There is scarcely anything that the people dread so much as that their dead should not be buried. The preacher continues, 'Finally the priests

compelled the father to rise in the church three times, and make confession, before they would bury his child,' and he wishes our influence to help to secure a burial-place.

DISTRESS OF THE PEOPLE. THE KHANS.

"The fourth letter is from the preacher in Chermook. His wife, a very active, faithful laborer, has been severely afflicted for two years past with St. Vitus's dance. It is a very sad case, one which has appealed very strongly to our sympathies. The letter, after referring to these troubles, says, 'Would that there were only these, our personal griefs. These would be comparatively easy to bear, but our grief is greatly multiplied by witnessing the distress and poverty of the people, their want of success in business, the utter prostration of trade, and especially a new calamity which has come upon them.' He then gives an account of the burning of one hundred and thirty shops, which is the chief part of the business portion of the town. This place suffered severely from famine last year and the year before, and the letter says that, even before the fire, multitudes were not able to earn their daily bread, and now they are wholly destitute. It says that it seems as though the curse of God was resting on the place. Temporal and spiritual poverty reign alike. A few are awake, but it seems impossible to arouse the mass of the people. Several of the brethren and sisters have died, and no one seems to come forward to supply their places. It is a sad letter.

"The fifth is from a helper whom we have sent to Constantinople to labor in the khans for the many who have gone from our field to earn money for their families. This man appears to be doing a good work, and quite a number have returned to their homes as Protestants and Christians who heard the truth for the first time at the capital. This letter is the most cheerful of all. He says that the Sunday meetings at the khans have been reorganized with the valuable aid of Mr. Hitchcock, so that two meetings are held in two different places every Sunday, with an attendance (in the aggregate, I presume) of about eighty, and sometimes one

hundred, many of whom never go to church. This is a little light in a very dark city, spiritually.

"These letters give but a faint glimpse of the correspondence which comes to us from our large field, but it will suffice for one day."

Maratha Mission.

A VACATION EXPERIENCE.

DR. FAIRBANK, of Wadale, sends an account of what he had seen during a prolonged period of rest from station work. His letter is given under the mission to which he belongs, although what he says relates to the Madura and Ceylon Missions. Of his stay of nine weeks at Kodai-kanal, on the Pulney Hills, Dr. Fairbank says:—

"My experience this time strengthens my opinion, founded on two previous visits, that Kodai-kanal is not excelled as a sanitarium. A little more than 7,000 feet above sea level, and so situated that it receives, with rare exceptions, one to three inches of rain every month, but very seldom more than eight inches in the wettest month; with a temperature rarely descending to 50° Fahr., or rising above 75°, and usually confined to its daily maximum of 66° and minimum of 60°, so that a fire is desirable every evening in the year, it is the abode of perpetual spring, and so is a paradise for invalids and tired workers. Besides the original grove, three fourths by one fourth of a mile in extent, of large trees and of curious shrubs and creepers and tree ferns, among which are an olive and a cinnamon, there are patches of Australian gumtrees (*Eucalypti*), and *Acacias*, introduced within thirty years, but which now cover as much ground as the original grove, and are fast increasing. These furnish an abundance of cheap fuel. The picturesque lake has been stocked with two species of fish that are now obtained in plenty, and offer to those that are fond of boating an inducement additional to the pleasures of rowing or sailing. Would that Kodai-kanal, rather than Mahabaleshwar, were near enough to become the sanitarium for our mission."

Of a visit at Pulney station, Dr. Fairbank writes enthusiastically, speaking especially of the orphanage, the Boarding School, the Anglo-vernacular School, and of the singing, under the direction of Miss Chandler. At Battalagundu, also, he was greatly interested in the work of Mr. John S. Chandler, whose class of catechists happened to be in session at that time.

THE SCHOOLS OF JAFFNA.

Of his visit at Jaffna, Dr. Fairbank says : —

"On getting on shore and going half a mile we came to a large school house full of children. We went in and staid a few minutes. The roll contained the names of 137, and perhaps two thirds of them were present. This was as good as any of Mr. Smith's common schools that we visited. It received last year more than \$250 as grant-in-aid from government, according to the results of examinations. When I came out I looked around, there were *two* houses in sight. Nearly the whole surface of the land in the vicinity was covered with a thick growth of palmyra trees. Indeed, the district seemed to me mostly covered with a forest of palmyras, though there are large areas of open fields. The houses usually were hidden among the palmyra trees, and only the numerous school houses appear on the roads. It was strange to hear Mr. S. speak of "this village," where there was not a dwelling-house in sight. But he told me that Tillipally, which covers about sixteen square miles, has a population of 20,000. He has seventeen schools in it, and there are some private schools besides.

"The eight days I spent in the Jaffna district were very busy, interesting, and profitable days for me. Mr. Smith took me to all the eight places that are or have been stations of the American Board. Three of them are now in charge of native pastors, men of weight and ability, who speak English fluently. We visited the College and the Medical School, and the Girls' Boarding Schools at Odooville and Odoopitty, and looked at the chapels. Some of them are immense, as they retain the walls of the old Dutch churches.

"We went to Karadive Island, also a forest of palmyras, and there, besides the large schools of the cultivators, was one school of twenty-five pariah boys, that was more like my little schools in the Deccan than any other I saw in Jaffna. We also visited three of the Church Mission stations, with their large boarding schools, and two Wesleyan Mission stations, also having large boarding schools. Surely education is advancing in Jaffna. I made addresses in several places. Large audiences came to hear me. What I said was ably translated by pastors or some native gentleman, and at each meeting there were others who could have translated equally well. We went to one moonlight meeting for heathen, where I spoke to them through an interpreter. Mr. Christmas, the pastor at Tillipally, had spoken before. I asked who provided the abundant lights, and was surprised to learn that the owner of the house, a fisherman, provided them all, and he a heathen. Christianity is honored in Jaffna. Many Christians are men of weight and influence and pecuniary ability, and most of them are generous in giving."

Madura Mission.

MR. TRACY of Tirupuvanam, writing August 30, says : —

"I have recently received into the Station Boarding School, at Mr. Rendall's request, a young man of Catholic connections, who has had the courage to leave that communion for a purer and simpler one. The boy was formerly an assistant clerk in the Revenue Survey Department. While acting in that capacity and employed in the vicinity of Melûr, Mr. Bur-nell, it seems, chanced to meet him on some occasion, and, of course, improved his opportunity to speak of the Bible. The conversation held at that time seems to have turned the boy's mind toward inquiring into the matter. He mentions it as being the earliest recollection he has of any impulse toward true religion. Since then he has gone on from inquiry to belief, and is at length openly a Protestant.

"On a recent Sabbath I received to the fellowship of the church a man, whose name I have known, and whose case has been one of interest to me for a good while. His manner and conversation testify to his social rank as well as to his intelligence and education. His first impressions of Christianity were derived from the reading of a Bible which a relative brought, years ago, from Tinnevely. He was so much struck with what he found in its pages that he began a regular study of it. His family friends, more shrewd than many, instead of showing alarm or determined opposition, diverted his mind into other intellectual channels, and, for the time, succeeded in keeping the truth from him. But the seed was sown, and, though growing in the dark for the time being, was sure to come to its fruitage in due season.

"The first time I saw the man was on a certain day about two years ago, when he came to me with a series of intellectual doubts and queries which he wished me to solve. I thought that John vii. 17 met his case exactly, and I gave him a Gospel of John with the above verse marked so as to secure to his attention.

"He went away and was out of reach even of my inquiries for a long time. I have since learned that he was on circuit duty as a government vaccinator for about a year, and that since then he has been visiting among friends in Tinnevely. He came to me, finally, very decided in his wish to be baptized, and to be received in open profession of Christianity. On examination, his knowledge of Christian truth and duty seemed quite exceptional, and, together with such testimony as we could collect in regard to his changed purpose and life, seemed to justify the conviction that he had a right to be recognized as a Christian. He was baptized under the new name of Sáimydásen, — Servant of God. Our hope is, that he may go steadily on toward larger knowledge and more earnest purpose, and may gather about him others who shall be willing to be taught the way of life, and walk therein.

"The abundant early rains which we are enjoying will soon make the fields

green and beautiful with growing grain. If the outpouring of the Holy Spirit were as bountiful in proportion to the spiritual needs of the district, we should indeed have harvesting to look forward to which would cause profound rejoicing."

Japan Mission.

ACTIVITY OF BUDDHISTS.

MR. JENCKS, of Kobe, under date of September 21, says: —

"The strenuous exertions of the Buddhist powers to stop the spread of Christianity make it desirable that we should have a strong force for the steadying of our native brethren and the helping of any new inquirers, but every year is a crisis-year in this land.

"The Buddhists are holding protracted meetings all over the land; day before yesterday I happened into one in Kobe. I recently saw an item from a native paper saying that a famous priest had arrived from Kioto, and that the people met him at the railroad station, treating him as if he were a god, and conducting him to his lodgings. At the place which I visited, meetings for preaching are being held every day at two P. M. I listened awhile where the speaker could not know that I was hearing, and as he had an earnest, forcible manner and diction, using very simple language, and not expressing any hatred toward Christianity, I went round where I could see and hear better.

"We have seen considerable opposition to Christianity shown by the Buddhists, but this speaker evidently was wise enough to see that his policy was to present the best points of his faith. His efforts that day seemed to be given to showing that Amida Buddha was a sufficient saviour, giving instances in proof that he was able and willing to hear and answer the prayers of any who needed help. Frequently a murmur of prayer and praise would run through the assembly as illustrations were presented, from different parts of the country, of the way Buddha had signally blessed those who appealed to him for help. The house was

about half full, the audience numbering about a hundred, most of the hearers being beyond middle age.

"At the close, there was a prolonged murmuring of prayer from the audience, while at the same time a shower of small coins was thrown toward the great contribution box which is always placed in front of the congregation. The box holds some twenty bushels! One old woman came up to the foot of the temple steps to pray, and gave her contribution coin to a little child who marched up to the door, and gave the coin a toss, hitting a worshiper sharply in the back.

"The people were all very friendly. Two or three invited me into the temple; asked me to speak to the preacher; told me the hours of service, and invited me to go to another place where a fresh service, by another priest, was to commence immediately. I should judge that no attempt had been made to prejudice the

mind against the foreigner or his faith, both being left to do their own advertising."

IMABARI.

A brief note from Mr. Ise indicates the continued prosperity of the church at Imabari.

"The work is going on pretty much as usual. We are to receive to the church to-morrow two women, and to celebrate the second anniversary of the church organization. It seems to me to have been a long time since I came here, but it is only two years and a few months. God has been blessing me and the work greatly during these years, and we see the fruit of his blessing now, in the church of seventy-seven members, a new building, and a Sabbath evening congregation of two hundred and eighty people. That God will keep the church and myself in humble and dependent spirit, now and forever, is my earnest wish and prayer."

GLEANINGS FROM LETTERS.

C. M. Hyde, D. D., Honolulu, Sandwich Islands. — Rev. Mr. Smith, of San Francisco, comes to us fresh from revival meetings in the Tabernacle Church, and has thrown himself into the work here with full ardor. His Bible Readings and Gospel Talks have impressed the vital, simple truths of Christian doctrine on the hearts of the people, and I rejoice in his coming at such a time. For two weeks now we have held extra meetings in Kawaiahao Church, and the young natives are rising to take hold of Christian work as they have not for a long time. We are planning to continue these meetings, though Mr. Hallenbeck leaves us by this steamer.

William H. Sanders, Bailunda, West Central Africa. — I see that I did not indicate the reason why a present was necessary in Kibanda. In all these countries the death of the king or any of his near relatives is followed by a season of plundering and lawlessness which lasts, I am told, until the interment of the body. For instance, a short time ago a child of the king died. Barros objected when I, seeing

the goat still tied, was freeing it. "To-day," he said, "any one that can will steal it, we better keep it here." When one who is the heir to the throne dies, the season of rapine is prolonged by deferring the funeral many days. Then the road is blocked, unless the caravan be attended by one appointed by the king.

W. C. Dewey, Mardin, Eastern Turkey. — The Theological Seminary, Middle School, and Woman's School, all opened a week ago yesterday, September 5. We have nine theological students, some of them of much promise. The Middle School has ten pupils, seven of them under our care, of whom five are new men. For economy, the two schools occupy one common school-room, and employ one native teacher, with a little assistance from another. Brother Andrus and I each give four hours a week to the theological class, and, an hour and a half a day additional to the Middle School.

W. S. Ament, Peking, North China. — Our Sabbath audiences have been larger than I ever knew them to be before.

There are three men from the city, applicants for baptism. The Sabbath-school is the most interesting feature of our work. We have made a special effort to reach our neighbors, who hitherto have given little attention to any invitation. But now it is not uncommon to see our chapel filled to its limits. It is certainly a pleasant sight to see so many boys and girls who are beginning to be regular attendants. The ladies have been faithful with the women, and just now they are becoming acquainted with many whose faces have been familiar for years.

Miss Julia A. Gulick, Kobe, Japan. — On our return from Kanazawa we spent a night in Fukui, and met the bath-house-keeper mentioned by Mr. Curtis as one of the men with "intensely interesting histories," in the audience at the theater in Kioto. He was so faithful in closing his bath on the Sabbath that his patrons deserted him, till he did not make enough to pay for the wood used in heating the bath; but he expressed a determination to remain in the place, if possible, until something was accomplished towards its evangelization. He has since done good work as a colporter, and, at his own expense, has stocked a small store with Christian books and floored his bath-room, so making a nice audience-room for preaching services whenever any one comes to hold meetings. He does not attempt to hold public services, but through his influence and that of his good wife, with the help of

an occasional visit from the Hikone pastor and others, there are three or four persons who have become real Christians, he thinks, and several others who are interested. This company of eight or ten were with us at the hotel till a late hour conversing on religious subjects.

D. W. Learned, Kioto, Japan. — On their own motion the Christians of the First Church hired a preaching place for themselves, and have been for more than three years paying the rent and all incidental expenses themselves. They, however, find it difficult to get a place which they can keep for any length of time, and accordingly are setting out to raise money to buy an old house or build a new one. They have already raised about 120 *yen*, and this church at present consists of few members, and those all very poor. I don't think the Naniwa church could do much better in proportion to numbers and means.

Our school opened again last Monday, the 19th. We have a larger attendance than ever before. The theological class, our first regular theological class, numbers seventeen, with one or two more to come in a little later.

J. H. De Forest, Osaka, Japan. — On the 19th of this month I start again for Ise to marry Pastor Homma. Bad news from the Ise field also necessitates my going. I fear we have lost our best man there — a sad case of apostasy. Yet he may be won again by the love and patience of God and his disciples.

MISCELLANY.

DR. THOMPSON'S FAREWELL ADDRESS AT ST. LOUIS.

[Of the felicitous farewell addresses given at the last session of the Annual Meeting at St. Louis, Dr. Goodell's has already been printed in full both in the *Advance* and the *Congregationist*. Rev. Dr. A. C. Thompson, the senior member of the Prudential Committee, made the address in behalf of the Board, a copy of which has been secured for publication here.]

MR. PRESIDENT, — The resolution of thanks just adopted, so unanimously and emphatically, is all that a vote of that kind should be. There is, however, a sentiment among those who have been guests here the present week, — there is a kind and amount of feeling that cannot be compressed into any such formula. We came hither for no secular purpose; we came with no thoughts of trade, no thoughts of political advantage, but in the name of our adorable Master. We came

on the business of that kingdom which is not of this world. We had thought little about our quarters or our fare. It had occurred to some of us that when this Board of Missions was organized St. Louis was only a frontier village, with not one brick house in it; no steamboat had ever been seen at its waterfront. We now find immense warehouses, palatial private residences, imposing and tasteful church edifices. We notice a certain aspect of substantialness; and, with all the enterprise, an air of collectedness. We find a population of 350,000. We find wealth and culture, — and we found a hearty welcome.

The American Board of Foreign Missions has a historic association, a measure of home feeling in these parts. That feeling arises not merely in view of the noble contributions of ordained and unordained laborers who have already been supplied for the foreign service, but also because the first Protestant sermon ever preached west of the Mississippi was preached by the father of this Board, by Samuel J. Mills, the man whom his mother consecrated to this cause of missions before his birth, the man of Haystack memory, the friend of Obookiah, the man not less than any other entitled to be called the originator of our foreign missions, and who was one of the first two home missionaries to visit the southern valley of the Mississippi. Now what was the scope of that man's desires? Before our Board was chartered he wrote to Gordon Hall: "I wish we were able to break forth as to numbers, like the Irish rebellion, thirty thousand strong." So early as 1813 he wrote: "I should be very sorry to have my little influence confined either by the Lakes or the Gulf of Mexico, the Atlantic or the Mississippi." Three years later (1816): "I have for some time," said he, "been endeavoring to pass the limit of these States and territories. I am pestered in this pinhole here." He longed for a missionary ship wherewith to search for eligible regions in the heathen world where the gospel might be proclaimed. He died on shipboard off the western coast of Africa. Three children of the friend who committed his remains to the waves of the

Atlantic, have come fourteen hundred miles to attend this meeting.

Christian friends of this city, in the hospitality here met with there is a certain directness and volume, not unlike the river on whose banks we have been greeted. We could hardly pass the threshold of this place of meeting without planting our foot on a WELCOME carved into marble. Scarcely were we inside this audience room when a GREETING, wrought in evergreen, met the eye. Words of salutation fell from the lips of the "old man eloquent." It has not, however, been a ceremonious hospitality. Our friend, Dr. Blodget of Pekin, will tell us that the Chinese call ceremony the smoke of friendship. We have seen no smoke, — no social smoke I mean, — but we have felt a genial warmth. The grip of the hand has been cordial. The hospitality with which we were received has been thoughtful, ample, graceful. We have seen Abraham hastening to "the herd to fetch a calf tender and good;" we have seen "Sarah making ready quickly three measures of fine meal." There has been goodly fellowship at the table, at the family altar, and in this public convocation. We have lighted our candle by yours, my friends; you have lost nothing; we have gained a good deal. You have kindly furnished us the opportunity for great enjoyments. In the devotional exercises, particularly, we have kneeled so near the Saviour that we could feel the beating of his heart as John did; we have stood so near Him that we could feel the very breath when He said: "Receive ye the Holy Ghost."

We understand to-day better than we did a week ago why this city should bear the name it does, — that of Louis IX., the most truly benevolent, the most thoroughly sincere of all the kings who have sat upon the throne of France. When that deeply religious monarch was heading a crusade to the East he rendezvoused at Cyprus. The Cypriots showed themselves so kind and so agreeable that the army were disposed to linger there. Friends of St. Louis, we are loath to leave your city. It is speaking very feebly to say that we thank you. We know something of the labor of your Committee of Arrangements. We know

what painstaking there has been generally on your part, a painstaking in which those of different religious denominations have partaken. And now all guests, whether corporate members, or honorary members, pastors of churches or laymen, mothers in Israel and daughters of Levi, join in a unanimous Thank you! Thank you! Missionaries have been among the favored ones this week. Home workers in this vast valley put in their warm words of gratitude. So do men and women from beyond seas, Austria and Bulgaria, thank you. Stamboul, Western and Eastern Turkey, Northern China, Southern Africa, and Micronesia, render thanks. [Dr. Alden. "You have forgotten Japan."] Ah, yes, in the somewhat tumultuous gratitude of the moment I did not recall one whom I can never forget, the son of a predecessor of this dear man in the Home Department, [Dr. Alden], on whose head it was my privilege, toward forty years ago, to place sacramental water, when the venerated David Greene and Mary Evarts Greene publicly dedicated him to the God of missions. Yes, Japan joins in the thanksgiving of this occasion.

But it is time to shake hands and say Good bye! God be with you! In taking leave guests often say to their host, We have had an enjoyable visit. To say that now would be a platitude. There is an Oriental tradition that certain of the children of Seth lived on a mountain so high that they could hear the songs of the angels, and could even join them in their service. Ever since the opening of Tuesday afternoon and evening have we not been climbing up higher and higher; breathing more and more the atmosphere of heaven, till now we see the hundred, forty and four thousand; till we hear the familiar voice of Dr. Anderson, and Dr. Ebenezer Alden; till we hear, as the voice of many waters, our departed missionary fathers and sisters in Christ, and a host of converted heathen? Hark! do we not hear the voice of harpers harping with their harps? Yes, we join them in the ascription "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him—to Him

be glory and dominion forever and ever. Amen."

THE AMERICAN BOARD AT ST. LOUIS.

REV. DR. GOODELL, pastor of the Pilgrim Church, in which the Board met, writes as follows to the *Advance* of November 3:—

"It is a blessed thing to have the American Board come to any city. The preparation for it is a loving labor, the presence of it is an inspiration, and the memory of it a joy forever. The facing of grave and solemn realities beforehand, for a little time, till the armor is fairly on, is only that brief darkness which is greatest just before the dawn. Soon the morning breaks above the hills, and there is only joy and gladness in the service. And the chief sorrow about it all is, that the tents of the great encampment round about are so soon lifted, and the guests far away. It is not a difficult and burdensome work to entertain the Board. There is no mountain about it, only the mountain of the Lord's house, which Jehovah himself builds for the time; and the sense of weariness and care is lost in the delight in seeing the hosts of the Lord flow in, and the light and cloud of his presence on the summit. Some magnify the work, and say, it is a good thing to have *had*, but a great trial to *have*; like riding on a camel,—a happy thing in retrospect, but fearful in the doing. I stoutly deny all this, and pity any soft soul that calls such toil for Christ and his people and his kingdom enduring hardness. It is a great privilege. I thank God I have been accounted worthy to be put into such a ministry. . . .

"Such a meeting as that of the American Board cannot be gotten up to order, no matter what speakers are gathered for it. It is the blossom of more than half a century of prayers and consecrations and sacrifices for Christ. Its roots run down to the Rock of Ages. Its sheaves are garnered from every land. Its faith reaches to that within the veil,—that is the secret of the wondrous spiritual power and uplift of its fests.

"Our hearts are all quickened in love for the Board and its work. There will be

henceforth in the interior more prayer for the conversion of the heathen, more money given, a keener sympathy with the missionary workers, more sons and daughters consecrated to Christ, and a greater helpfulness in every branch of the service.

"Next year this great tabernacle moves from St. Louis by the river to Portland by the sea. Dr. Goodwin, of your city, in the sermon, will fitly apply God's Word and providence to the hour, concerning this first and greatest work of the ages, the world's redemption. I congratulate that city on the high privileges and blessings in store. Let the year of preparation among the churches be as much in prayer as in provision for bodily wants, and there will be a new era in the spiritual growth and power of the city."

THE ERUPTION OF MAUNA LOA.

[THE venerable Titus Coan, of Hilo, sends us the following graphic account of the volcanic commotion on Hawaii, and the remarkable deliverance of Hilo when threatened with destruction.]

The flow of molten lava was fierce and fearful. It divided into three great streams, with many smaller branches. The column showing a lofty front moved on from the base of the mountain toward the Hilo shore, leaving a narrow belt between the fire and the open and uninhabited country. It came like an invading army with its sappers and miners, making slow but sure approaches towards us. Fiery arms, like pickets, were being pushed out into the woods in front of the line, and as the jungle and the giant trees were thus consumed and the pits, caverns, and gorges filled up, the great body of fused matter marched on with an emblazoned front, making a daily progress of from 100 to 1,000 feet toward the shore. This fiery column made its own road, laid its own ducts, and covered in self-made pipes and channels its continuous streams of supplies from the roaring fountain some 12,000 feet high, lifting its blazing banners aloft by night, and covering the forest and mountain with murky clouds of smoke and steam by day. Thus the right wing of the flow came within five miles of Hilo.

The proximity of this stream, its breadth and depth, its activity and persistency, rendered it an object of terror to many, and of serious thought to others. A day was set apart for prayer, and our meetings were well attended, and solemn. Our native congregation numbered three hundred or more.

Not long after this the northeast flank, which so threatend our whole town, clogged, indurated, and made very little advance towards us, and a fierce channel was opened on the extreme southeast end of the flow, about one and a half mile from the northern flank. Down this opened channel the stream of fire rushed with mad rage, opening a pathway through a belt of wood, hurrying down the rocky beds to the water, leaping precipices, licking up waters, blasting rocks, spreading on both sides to the width of half a mile or more. From our town we could see this fiery line by day and night, everywhere marked in its progress by its flaming, ruddy banners, while the detonations were like the rattle of musketry and the deep boom of cannon in battle. The sight was grand and fearful. Crowds of people, men, women, and children, strangers and residents, visited it by day and watched it by night. This fiery stream struck one house and left it in ashes, and it was coming near to other dwellings, and to a grand sugar mill, when, all at once, it stiffened and ceased to move; and now it sleeps like a vast, dead dragon, stretching its blackened form about fifty miles from its head on the high mountains to its end, only one mile from the waters of our harbor, and about half a mile from the upper houses of our town. Our escape from this burning flood of devouring fire is marvelous and most merciful; and all thankful and thoughtful people are asking "What shall we render unto the Lord for all his benefits towards us?" I trust we shall be enabled to set up an Ebenezer as a heartfelt memorial of our gratitude to God who has heard our prayers. The flow was active nine months, having commenced on the fifth day of November, 1880, and having given evidence of decline on the 5th of August. By the 10th of August hardly a glimmer of light or a puff of smoke were

seen from the terminal crater down to the dead terminus of the stream.

BIBLIOGRAPHICAL.

Dr. G. C. Burkhardt's *Kleine Missions-Bibliothek*. Zweite Auflage, gänzlich umgearbeitet und auf die Gegenwart fortgeführt von Dr. R. Grundemann: Bielefeld und Leipzig.

The Missionary Library, by Dr. R. Grundemann, is now complete, No. III. *Melanesia* and *Australia*, of the fourth volume, *Oceanica*, having just appeared. It is accompanied by an Index with double columns, which fills over sixty pages. The three preceding volumes are devoted respectively to America, Africa, and Asia, the whole having cost the author eight years of earnest labor. Those who are acquainted with the *Allgemeiner Missions-Atlas* (1867-71), by the same hand, will be prepared to look in this work for great thoroughness and accuracy; nor will they be disappointed. Probably no man living is so well qualified for such an undertaking, and in this department missionary literature has never received a more valuable contribution. It is substantially a new work — although Dr. Grundemann's modesty does not lead him to make that claim — and the missionary world owes him no common debt of gratitude.

EARLY TRAINING IN BENEVOLENCE.

NOT a few pastors at the West are beginning to experience a new difficulty. Members of their churches whom they

excused from the calls of benevolence in the day of small things, because they were poor and had their land to pay for, are now profiting by that early training in an unexpected way. Their lands have been paid for, and in many cases farm has been added to farm; but now, instead of being too poor, they are too rich and proud and competent to be trained to benevolence. The excitement of increasing wealth has absorbed them, and their church membership has either lapsed or become a matter of form. And the pastor who could once have moulded them has grown deferential and even timid before their increasing consequence, and their brusque, curt manner. They are beyond his reach, and he is in despair. Their wives are still faithful to the cause of the Master, and are troubled at the condition of things; but beyond their own savings and their own cautious efforts they are helpless. All that their husbands give or do for church interests is now mere patronage, while their contributions for missions and other general benevolences are just what they were from the first — nothing.

The West is full of these prosperous and competent men; and the fact that in many new States the cause of Foreign Missions depends so largely on the efforts of the Woman's Missionary Societies stands explained. The reason why communities are rich and the churches poor, is also clear.

Train up a church in the way it should go, and when it is old it will not depart from it. — *The Foreign Missionary*.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Patient Waiting. That there may be a humble persistence in effort and supplication; that there may be a trusting patience befitting the greatness of the work in hand, a patience inspired by Him with whom a thousand years are as one day; by Him who could wait four thousand years before the fullness of the time was come, when He sent forth his Son to redeem them that were under the law. The hearts of missionaries and their home supporters should be lifted up daily, imploring the grace of courageous expectation; that no one may be disheartened, there being a firm hold upon the divine assurance that he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Earnestly entreaties should ascend that none in Africa, or elsewhere, may be weary in well doing, for in due season we shall reap if we faint not; that the ear may ever be open to hear the voice from heaven, Be ye steadfast, immovable, always abound-

ing in the work of the Lord ; and that memory may never lose a loving hold upon the words of Him who spake a parable that men ought always to pray and not to faint. They that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; and they shall walk and not faint.

For those Moslems who have accepted the Christian faith, that they may be steadfast under persecutions, and that the wrath of their persecutors may be stayed. (See page 504.)

ARRIVALS AT STATIONS.

October 1. At Constantinople, Mr. and Mrs. W. W. Peet, and Miss Agnes M. Lord ; also Miss Mary E. Brooks, on her way to Erzroom.

September 5. At Benguela, West Africa, Mr. and Mrs. F. A. Walter, on their way to Bihé.

DEPARTURES.

October 15. From New York. Rev. Justin E. Abbott, to join the Maratha Mission ; and Rev. Josiah Tyler, returning to Natal.

ARRIVALS IN THE UNITED STATES.

November 8. At New York, Rev. J. D. Davis and wife, of the Japan Mission.

MARRIAGE.

October 5. At Dundee, Scotland, Rev. Robert Thomson, to Miss Agnes C. Turner. Mr. and Mrs. Thomson are under appointment to the European Turkey Mission.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.	
Auburn, High St. ch. and so.	200 00
Cumberland Mills, Cong. ch. and so.	53 19
Portland, St. Lawrence St. ch.	8 84
Yarmouth, 1st Cong. ch. and so.	55 90—317 93
Kennebec county.	
Waterville, A Colby student,	1 00
Lincoln and Sagadahoc counties.	
Bath, Central ch. and so.	50 00
Piscataquis county.	
Brownville, Cong. ch. and so.	26 00
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	6 00
Watford, 1st Cong. ch. and so.	5 40—11 40
York county.	
Cornish, Cong. ch. and so.	8 00
Lyman, Cong. ch. and so.	12 00
West Newfield, Cong. ch. and so.	7 50
York, 2d Cong. ch. and so.	11 00—38 50
	444 83

NEW HAMPSHIRE.

Coccos county.	
Lancaster, Cong. ch. and so.	21 60
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Milford, Cong. ch. and so.	11 03
Nashua, 1st Cong. ch. and so.	51 27—62 30
Merrimack county Aux. Society.	
Loudon, coll. at Picnic grove,	39 87
Pittsfield, Cong. ch. and so. m. c.	15 00—54 87
Rockingham county.	
Exeter, 1st Cong. ch. and so.	68 00
North Hampton, Cong. ch. and so.	15 70—83 70
Stratford county.	
Lacoma, Cong. ch. and so.	40 27
	262 89

VERMONT.

Addison county.	
New Haven, Cong. ch. add'l, 5.40 ; A friend, 5 ;	8 40
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Kirby, Cong. ch. and so.	8 68
Lyndon, Cong. ch. and so.	10 87—39 55

Chittenden county.	
Essex Junction, Cong. ch. and so.	12 00
Orleans county.	
Morgan, Cong. ch. and so.	20 50
Windham county Aux. Soc. H. H. Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	20 34
Brattleboro, Centre ch. m. c.	27 43
W. Brattleboro, Cong. ch. and so.	13 37
Wilmington, A friend,	10 00—71 14
Windsor county.	
Springfield, A friend,	1 00
Woodstock, 1st Cong. ch. and so.	14 82—15 82
	157 41

MASSACHUSETTS.

Berkshire county.	
Alford, Cong. ch. and so.	31 47
Hinsdale, Two friends,	7 00
Pittsfield, 1st Cong. ch. and so.	20 82
Sheffield, Cong. ch. and so.	5 75
W. Stockbridge Cen., Cong. ch. and so.	21 11—32 15
Bristol county.	
Norton, Trin. ch. and so.	7 50
Taunton, Union ch. and so.	27 35—34 85
Brookfield Ass'n. William Hyde, Tr.	
Brookfield, Cong. ch. and so.	100 00
Charlton, Cong. ch. and so.	52 50
Dana, Cong. ch. and so.	3 00
Hardwick, Cong. ch. and so.	37 00
Holland, A friend,	1 00
Southbridge, Cong. ch. and so.	221 04
Sturbridge, Cong. ch. and so.	110 00
Ware, 1st Cong. ch. and so.	48 15
Ware, East Cong. ch. (of wh. from J. A. Cummings, roo, to const. HELENA A. CUMMINGS, and from William Hyde, roo, to const. IS- ABELLA HYDE, H. M.) to const. GEO. G. HALL, D. F. MARSH, W. EDDY, MARY TAYLOR, and Mrs. H. O. DRAFER, H. M.	950 06—1,522 75
Essex county, North.	
Georgetown, Ortho. Memo. ch.	25 50
Ipswich, 1st Cong. ch. and so.	5 00
Newburyport, North ch. and so.	38 51—79 01
38 51 ; Ann P. Bassett, 10 ;	

Franklin co. Aux. Society. Albert M.

Gleason, Tr. 3 00
 Bernardstown, Cong. ch. and so.
 Hampden co. Aux. Society. Charles Marsh, Tr.

Chicopee, 1st Cong. ch. and so. 60 00
 Longmeadow, Genl's Benev. Soc. 3 00
 Holyoke, 2d Cong. ch. and so. 52 86
 Monson, Cong. ch. and so. 123 27
 Springfield, 1st Cong. ch. and so. 66.60; Olivet ch. to const. GEORGE L. WOODS, H. M. 72.07; E. A. Thompson, 3; 171 76
 Tolland, Cong. ch. and so. 1 39
 Westfield, 1st Cong. ch. and so. 2 76—415 04

Hampshire co. Aux. Society.

Amherst, 1st Cong. ch. and so. 100 00
 No. Hadley, Cong. ch. and so. 4 76
 Northampton, A friend, 15 00—119 76

Middlesex county.

Cambridgeport, Miss Cynthia Winship, 50 00
 Hopkinton, Cong. ch. and so. 191 74
 Melrose, Ortho. Cong. ch. 29 08
 Newton, Eliot ch. and so. 370 00
 Newton Centre, 1st ch. and so. 50 82
 Somerville, Franklin St. ch. m. c. 6 51
 Stoneham, Cong. ch. and so. 18 18
 Waltham, Trin. ch. and so. 68 00—784 33

Middlesex Union.

Boxboro, Cong. ch. and so. 4 00
 Harvard, Cong. ch. and so. 32 00
 No. Leominster, Cong. ch. and so. 13 27—49 27

Norfolk county.

So. Weymouth, 2d Cong. ch. and so. 46 00
 W. Medway, A friend, 10 00
 Wrentham, Cong. ch. (of wh. m. c. 18.96), 45 00—101 00

Plymouth county.

Rockland, Cong. ch. and so. 46 52

Suffolk county.

Boston, Mt. Vernon ch. 1,001; Immanuel ch. 100; Shawmut Branch s. s. for Africa, 25; Eliot ch. 7.75; Central ch. R. B. R. 5; Union ch. 3.55; S. D. Smith (West Roxbury), 185; W. W. 10; A friend, 4; 1,311 30

Worcester county, North.

Templeton, Trin. Cong. ch. 20 68
 Winchendon, 1st ch. (m. c. 34.22), 78 07—98 75

Worcester co. Central Ass'n. E. H. Sanford, Tr.

West Boylston, Cong. ch. and so. 53 00
 Worcester, Union ch. and so. 184.85; Salem St. ch. 10; 293 85—346 85

Worcester co. South Conf. of Ch's, William R. Hill, Tr.

Whitinsville, Cong. ch. and so., add'l, 198 94
 —, collection at conference, 25 69—224 63

Jeffersonville, A friend, 2 00**—, A friend of missions, to const. RICHARD HOLLAND and Mrs. CLARISSA POWERS, H. M. 200 00****—, A sister in Christ, 76 71**

5,597 95

Legacies. — Boston, Mrs. Charlotte A. Stimson, add'l int. 28 07**Millbury, Asa Hayden, by Mrs. Hayden, Ex'r, in part, 358 33****Newburyport, Sarah Bassett, 500 00****Rockport, S. H. Brooks, to const. DAVID B. ALLEN, H. M. 100 00—986 40**

6,494 35

RHODE ISLAND.

Providence, Beneficent Cong. ch. 550 00

CONNECTICUT.**Fairfield county.**

Bethel, A friend, 100 00
 New Canaan, Cong. ch. and so. 121 33
 Stamford, 1st Cong. ch. 48; do. Mrs. Huxton's legacy, 3; 51 00—272 33

Hartford county. E. W. Parsons, Tr.

Berlin, 2d Cong. ch. and so. 16 78
 Bloomfield, Cong. ch. and so. 21 00
 Bristol, Cong. ch. and so. 83 31
 Buckingham, Cong. ch. and so. 3 06
 Farmington, Cong. ch. and so. 38 74
 Glastonbury, 1st Cong. ch. and so. 240 00

Hartford, Jos. E. Cone, 100; Friends, for sufferers in Cesarea, 3; 103 00

Plainville, Cong. ch. and so. 64 15

Rocky Hill, Cong. ch. and so. 23 50—583 48

Litchfield co. G. C. Woodruff, Tr.

Cornwall, 1st Cong. ch. and so. 48 75

W. Winsted, 2d Cong. ch. and so. 126 46—175 21

Middlesex co. E. C. Hungerford, Tr.

Centrebrook, Cong. ch. and so. 25 50

Chester, Cong. ch. and so. 45 00

Old Saybrook, Cong. ch. and so. 21 51—85 01

New Haven co. F. T. Jarman, Agent.

Derby, Rev. J. B. Thrall, for building at Monastir, 10 00

Guilford, 1st Cong. ch. and so. 34 00

New Haven, 1st ch. m. c. 10.21; North ch. m. c. 8.49; Mrs. M. R. Harrington, 25; 43 70

Whitneyville, Cong. ch. and so. 70 00—157 70

New London co. L. A. Hyde and L. C. Learned, Trs.

Norwich, 1st Cong. ch. and so. (of which so from L. A. Hyde, with other dona. to const. HARRIET L. HYDE, H. M.), 100 00

Stonington, 1st Cong. ch. and so. 18 00—118 00

Tolland county. E. C. Chapman, Tr.

Hebron, 1st Cong. ch. and so. 31 00

Rockville, 2d Cong. ch. and so. 51 24

Tolland, Cong. ch. and so. 4 03—86 27

Windham county.

Chaplin, "C. C. C." 50 00

Ekont, Elizabeth W. Kasson, 10 00

Waugrean, Cong. ch. and so. 28 25—88 25

1,566 25

Legacies. — So. Windsor, Mrs. E. D. Willey, to const. LUCINDA WILLEY, H. M. 100 00

1,666 25

NEW YORK.

Baiting Hollow, Cong. ch. and so. 12.60; "A gift to the Lord," 5; 17 60

Bangor Cong. ch. and so. add'l, 1; R. H. Farr, 30; 31 00

Brooklyn, Mrs. Edward P. Thwing, 5 00

Gaines, Cong. ch. and so. 8 00

Gasport, 1st Cong. ch. and so. 11 00

Harford, Cong. ch. and so. 12 08

Homer, Mrs. R. R. Green, 5 00

Hopkinton, Cong. ch. and so. 25 00

Jamestown, Edmund Barnes, 5 00

Lisle, 1st Cong. ch. and so. 15 82

New York, "Haggai, ii. 8," 425; Manhat. Br. s. s. for Errroom, 20; William C. Hunter, 10; Soc. C. I. Un. Theol. Sem'y, 9.20; 64 20

Oswego, Cong. ch. and so. 77 72

Richford, Cong. ch. and so. 6.92; Frank W. Allen, 6; 12 92

Rocky Point, Cong. ch. and so. 17 00

Rushville, 1st Cong. ch. and so. 2 50

Sayville, Cong. s. s. and mis. soc. for native pastor, 30 00

Volney, Cong. ch. and so. 21 47—361 31

Legacies. — New York, Mrs. Hannah Ireland, by John M. Knox and George I. Cook, Ex'rs, in part, 13,000 00

13,361 31

PENNSYLVANIA.

Audenried, Welsh Cong. ch. 10 00

Jermyn, Welsh Cong. ch. 3 00

Pittsburgh, Plymouth Cong. ch. 18 10—31 10

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 25 00

WEST VIRGINIA

Cotton Hill, J. E. Huntington, 10 00

FLORIDA.

Daytona, 1st Cong. ch. 10 60

OHIO.

Cleveland, Euclid Ave. ch. 39 84

Cuyahoga Falls, Cong. ch. 9 93

Findlay, Cong. ch. 12 10

Harmar, Cong. ch. add'l,	53 35
Kent, Cong. ch.	8 84
Lenox, Cong. ch.	10 00
Lorain, Cong. ch.	7 00
Oberlin, 2d Cong. ch.	34 93
Plainville, 1st Cong. ch.	35 41
Springfield, 1st Cong. ch.	27 05
Thomastown, Welsh Cong. ch.	9 00
Twinsburgh, Cong. ch.	40 00—287 45

ILLINOIS.

Brinfield, B. B. Bowman, for building at Monastir,	5 00
Bristol, Mrs. Wheeler, for Mr. C.'s work,	2 00
Chicago, U. P. ch. m. c. 6.83; Mrs. Adeline Boyden, 25; Margerita Veitz, a thank offering, 5; Western Avenue chapel, 2.28;	39 16
Elgin, Cong. ch.	100 00
Galesburg, 1st Cong. s. s. 5; Infant class of do. 5; for building at Monastir,	10 00
Galva, 1st Cong. ch.	32 65
Greenville, Cong. ch. harvest offering, 15; Rev. M. A. Crawford, 5; A friend, 1;	31 00
Ivanhoe, Cong. ch.	16 70
Oak Park, W. E. Blackstone,	10 00
Onida, Cong. ch.	21 00
Paxton, Cong. ch.	12 50
Polo, Mrs. K. M. Pearson,	5 00
Ravenswood, 1st Cong. ch.	12 00
Watseka, Mrs. N. D. Graves,	3 90
Wyoming, W. Walters,	5 00—295 91

MICHIGAN.

Battle Creek, Mrs. J. L. Crane,	2 00
Detroit, 2d Cong. ch.	137 23
Hudson, Cong. ch. m. c.	5 00
Owosso, 1st Cong. ch.	59 16
Somersct, Cong. ch.	21 00
Tawas City, Cong. ch.	5 00—229 59

Legacies.—Adair, Henry Topping, by N. B. Clark,	52 00
	281 59

MISSOURI.

Jefferson City, Mrs. John Rice,	5 00
Kidder, 1st Cong. ch.	2 50
St. Louis, James S. Stevenson, 5; A friend, through Dr. Goodell, 5;	10 00—17 50

MINNESOTA.

Audubon, Cong. ch.	2 62
England Prairie, Cong. ch.	3 30
Hawley, A friend of Missions,	10 00
Hutchinson, Cong. ch.	1 50
Minneapolis, Plymouth ch. 44.62; 2d Cong. ch. 3.60;	48 22—65 84

IOWA.

Ames, 1st Cong. ch.	18 00
Chester Centre, Cong. ch.	46 00
Columbus City, Sarah E. Evans,	3 90
Denmark, Cong. ch.	30 00
Hampton, Cong. ch. 6; Last gift	10 00
Mother Beed, 4.50;	10 50
Hastings, Cong. ch.	10 00
Kelly, A lady and a little girl,	26
Manchester, Mrs. F. P. Batchelder,	2 00
Postville, Cong. ch.	8 80
Trass, Cong. ch.	35 00—164 46

WISCONSIN.

Arena, Cong. ch.	5 78
Columbia, Olivet ch.	13 16
Fond du lac, Cong. ch.	50 00
Neenah, A friend,	2 00—69 94

KANSAS.

Milford, Cong. ch.	4 10
Topeka, 1st Cong. ch.	16 00—20 10

NEBRASKA.

Creta, Zion's friend,	25
Red Willow, Rev. Amos Dresser,	5 00
Sutton, Ger. Asso. meeting,	6 00
Weeping Water, Cong. ch.	17 82—29 13

CALIFORNIA.

Murphy, Cong. ch.	2 00
Oakland, Plymouth Ave. ch. 30.35; A friend, 10;	40 35
San Francisco, 3d Cong. ch.	23 20
Santa Cruz, Cong. ch.	12 00
—, Tithings,	20 00—96 55

OREGON.

Forest Grove, 1st Cong. ch.	9 00
-----------------------------	------

COLORADO.

Colorado Springs, Rev. E. M. Bartlett,	5 00
Denver, 1st Cong. ch.	31 00—36 00

DAKOTA TERRITORY.

Chamberlain, Rev. W. H. Thrall, for building at Monastir,	5 00
Vermillion, Cong. ch.	1 00
Yankton, 1st Cong. ch.	40 00—46 00

CANADA.

Province of Ontario, Douglas, Cong. ch.	3 00
---	------

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, William S. Lee,	20 00
Nova Scotia, Manchester, Rev. J. Whitman,	5 00
Sandwich Islands, Hilo, Rev. Titus Coan, 25; Mrs. Titus Coan, "avails of ferus," 25; Hawaiian ch. 25=75 for work in Africa; Kohala, Union ch. 24.50;	90 50
Turkey, Manissa, m. c. coll. for Africa,	12 10
Zulu Mission, Natal, Mr. Nourse, 2.45; Umzumbe, m. c. 16.59; Umtwalume, m. c. 22.11;	41 15—177 75

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	6,300 32
---	----------

MISSION SCHOOL ENTERPRISE.

MAINE.—Brownfield, Cong. ch. and so. 15; Yarmouth, 1st ch. and so. 12.20; York, 2d Cong. s. s. 1;	28 20
NEW HAMPSHIRE.—New Ipswich, 19th Annual Fair,	5 50
VERMONT.—Burlington, Young Men's Bible Class, for school at Chamishek,	30 00
MASSACHUSETTS.—Boston, Boylston s. s. 2; Brookline, Baby Edwin's first contribution, 1; Cambridgeport, Prospect St. s. s. 14.03; Easthampton, Payson s. s. for Mr. Christie's school at Marsh, 25; Gill, Cong. s. s. 1.04; Warren, Cong. s. s. for Rev. H. N. B., Harpoon, 20;	66 07
NEW YORK.—Spencerport, First Cong. s. s.	15 00
PENNSYLVANIA.—Mercer, Cong. s. s.	8 00
OHIO.—Cuyahoga Falls, Cong. s. s.	7 01
ILLINOIS.—Chicago, N. E. Cong. s. s. for pupil at Harpoon, 28.27; Joy Prairie, Cong. s. s. for work at Ruk, 6.00;	34 57
VIRGINIA.—Falls Church, Cong. s. s.	2 50
CALIFORNIA.—Yountville, Oak Knoll s. s.	30 00
CANADA.—Embro, Cong. s. s. 5; Montreal, Calvary s. s. for a native preacher in China in care Rev. A. H. Smith, 25;	225 85

Donations received in October,	16,913 73
Legacies	14,135 40

\$31,053 13

Total from September 1st to October 31st, 1881, Donations, \$28,440.14; Legacies, \$31,440.49 = \$49,880 63.



FOR YOUNG PEOPLE.

GIRLS IN CHINA.

OUR young people may like to hear about the real condition of girls in China to-day. Perhaps they suppose that the old heathenish customs, such as binding the feet of girls, and of mutilating or selling them, have passed away in the light of these latter days. But China still sits in great darkness.

A few months ago there lived near Swatow a girl of thirteen named A Ná. Her father and two married sisters were Christians, while her mother remained a heathen. One sister was at the English Presbyterian Mission School at Swatow. She was taken sick there, and A Ná was sent for to take care of her. So A Ná came, and went about her duties with a pleasant, cheerful face, though the missionaries soon found that she had great trials. Her mother was determined to bind her feet, as nearly all the women in the village where she lives have the little misshapen feet produced by binding them tightly in early life. It is a torturing process, and the missionaries and Chinese converts set their faces against it as unchristian. Poor A Ná declared that she would not submit to it, and that she wished to follow her father and do as a Christian should. However, her mother consulted a fortune-teller, and he fixed upon the twenty-seventh day of the 12th moon as a lucky day to begin the binding. At that time she sent for A Ná, who refused to go. The mother then came herself, but when A Ná saw her, she threw herself into the matron's arms, and clung to her till she was pulled away by main force. Her mother dragged her down stairs, scolding and raving as only a heathen woman can. So the poor child was carried off, weeping bitterly as she went. Her last words to her sister were, "My heart is fixed. I will be a Christian, and will not have my feet bound."

The *Peking Gazette* of March 15th, in this year of grace, 1881, states that the Governor-General of Sze-chuen asks imperial honors for a girl of eighteen who starved herself to death, after the burial of her betrothed. He also asks honors for other females who have "displayed their filial piety by mutilating themselves." The honors were granted.

Miss Safford, of Foochow, writing for *Woman's Work in China*, says that parents do now sell their daughters and husbands their wives. When a man sells his wife the sale paper is stamped by the woman herself. The palm of her

hand is smeared with ink, and makes on the paper a full, clear mark that could not be obtained without her consent. A paper thus attested proves that the woman was not stolen from her husband.

This cut, borrowed from that very interesting volume, *Women of the Orient*, shows what a misshapen thing a bound foot is. Think of a little girl five or six years of age having her feet so bandaged that the instep shall be broken and the toes pressed under the sole! It takes six or eight years to finish the work, and after that these maimed girls must hobble about all their days on their dis-



A BOUND FOOT, WITH SLIPPER.

torted and weakened limbs. But silly as the custom is, no one wishes to be out of fashion.

CAN CHINESE GIRLS READ, AND WHAT DO THEY READ?

Chinese books for women are mostly stories of ancient discreet heroines, or "Rules of Propriety." In these books industry and reverence for parents are commended, but so is suicide. Devotion to a husband's memory is enjoined, and widows are entreated to disfigure themselves by cutting off their ears and noses, rather than marry a second time.

As to the number who read, Miss Safford says that she kept for some months a careful written record of all the women who could read, within a given number. Out of eight hundred there were only eight who could read at all. Of the eight only two could read well, and of the two the best reader did not understand the meaning of the classics, though she knew the characters very well. Of course Chinese girls differ in capacity as other girls do, but their standard of education has left them as a whole in a low and dull mental condition. In

one of the Methodist mission schools the girls said that Moses created the world, Adam was the true God, and Pilate was an apostle. On the other hand Miss Porter, who reports this, found in a tour through villages south of Peking,



A FLOWER GIRL FROM NORTH CHINA

a girl who had read the catechism and the whole New Testament. She had asked help of any one who could tell her the characters, and studied her lessons by night, after the family had retired and the house was quiet. She had read the New Testament till she had become familiar with it, and above all had

learned to love it and to treasure special portions. "She came to my room alone one night, and read passage after passage, giving with each selection some reason why she enjoyed it. Her eyes filled while reading of the crucifixion, and she soon stopped, saying she could not read that without crying. Such progress on the part of the few," says Miss Porter, "strengthened hope for all and enlarged our vision of the whole work among women."

WHAT IS THE DAILY LIFE OF GIRLS IN CHINA?

Girls of the better classes are not expected to go beyond the doorway after they are ten years old. One lady is held up as a model because she never even went near a window to look out. This custom is now observed to some extent in Foochow. The little daughters of wealthy families who used to visit Miss Safford, come no longer, nor do they play around their front doors. She inquired for them and was told, "They are too old to go out now, it is not proper." "I was not allowed to go to the front door during my husband's lifetime," said a mandarin's widow.

The amusements of the wealthier women consist chiefly of smoking, gossiping, card-playing, and fancy work, while some few use musical instruments. They make occasional visits to female relatives. Perhaps an afternoon jaunt is allowed once in a great while to some pleasure garden. Of course they cannot walk thither with their deformed and weakened feet; they must ride in the palanquin, which has the merit of screening them from sight. Shall we not come to the rescue of these poor souls without God and without hope?



CHINESE PALANQUIN AND BEARERS.

